THE PURĀṆAS

In the Light of Modern Science

BY

K. NĀRĀYAṆASWĀMI AIYAR

TRANSLATOR OF

Thirty Minor Upanishaḍs, Laghu Yoga Vāsishtha Vāsuḍevamanana, etc.

Published by the Author

THEOSOPHICAL SOCIETY, ADYAR, MADRAS, INDIA

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DEDICATED TO

H. P. B.

BY

Her Grateful Student

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ॐ नारायणः परोऽव्यक्तादण्डमव्यक्तसंभवम् ।
अण्डस्यान्तस्त्विमे लोकाः सप्तद्वीपा च मेदिनी ॥

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ॥

FOREWORD

THE title of this work, *viz.*, THE PURĀṆAS IN THE LIGHT OF MODERN SCIENCE may, at the first sight, seem to be rather a pretentious one. It has been adopted more to attract the public to the much neglected study of the Purāṇas than to my exposition of them ; but I am profoundly convinced that there is a real scientific basis to the Purāṇas.

The Hindūs are aware that in the past there was a great Paurāṇika named Sūṭa who used to expound the Purāṇas before a very large concourse of people assembled at Naimis'āraṇya. It is now identified with a Railway Station called Nimsār in Oudh, situated on the broad-gauge branch line leading to Sitapur. This custom of exposition is becoming nearly obsolete in India. It survives still in some of the out-of-the-way stations—and especially in Southern India. Each night, women and men would be gathered together to hear the Purāṇas from the lip f Paṇdiṭs. There were the old big brass lamps burning, d with castor oil ; and two Paṇdiṭs would be seated by them. One would read the Sanskrit books in a sonorous tone and the other seated on a higher seat would expound them, as if he were really a Sūṭa. Most of the audience would be generally squatting on the bare ground and on the street even. Leaving out of

account a few who would be lulled to sleep through their overwork or inability to stand the strain of hearing the abstract truths, there were many with true and steadfast devotion who would alternate between sob and smile as the events in the drama veered from the sad to the bright or *vice versa*. Such *seances* are of immense benefit to the masses. They are becoming obsolete, mainly because there is no proper encouragement from the educated. If only the higher classes would take an intelligent interest in the Iṭihāsas and Purāṇas, the masses would follow their example. As S'rī Kṛshṇa says:

यद्यदाचरति श्रेष्ठस्तत्तदेवेतरो जनः ।

"Whatsoever a great man doeth, that other men also follow."

Therefore this book is written for those that will take to a rationalistic study of the Purāṇas, so that they may act on the masses in turn.

Here I may express my heart-felt thanks to Mr. J. I. Wedgwood for the great trouble he took in getting my MS. revised for the press and to Mr. A. K. Sitarama Sastrial for bringing out this book as his own.

One special feature of this work consists in the introduction of woodcuts illustrating the Trimūrṭi, etc.

As this book had to be hurried through the press to be made ready for the Convention, I hope the public will excuse any errors that may have crept in. They will be doing me a great service by pointing out such errors to me, so that they may be corrected in the future.

Adyar K. NARAYANASWAMI AIYAR

THE PURĀṆAS IN THE LIGHT OF MODERN SCIENCE

INTRODUCTION

Hinḍūism and its Scriptures

In Hinḍūism, two difficulties present themselves at the outset which do not exist in the other religions of the world. The first concerns its name; and the second is about its local habitation, *viz.*, the Scriptures in which it should be housed.

Other religions have but one founder but Hinḍūism has many. Christianity was so named after its one founder, Jesus Christ; Mohammedanism, after its prophet Mohammed; Buḍḍhism, after Gauṭama Buḍḍha; Zoroastrianism, after the prophet Zoroaster, and so on. It was thus easy to name them after the founder of each religion. But Hinḍūism had many founders. Even if the Veḍas alone were taken into consideration, there were many Ḍrashṭās or seers who were the authors of the innumerable Ṛks or hymns. Hence it could not be named after any one of them. The word "Hinḍūism" is of a modern origin and not traceable in the old books. Some derive it from the

river Sinḍhu or the modern Indus: while others make it compounded of two roots, *Ha*—the Sun—and *Inḍu*—the moon: since over the Indian soil there reigned the two Dynasties, solar and lunar, the one at Ayoḍhyā (Oudh) and the other at Hasṭināpura and Inḍraprasṭha (Delhi).

Nor can the Hinḍū religion be named after him who lent his name to the soil of India? In the Purāṇas, this land was named Bhāraṭavarsha or, to be nearer the mark, Bharaṭakhaṇda, after him who was the fruitage of the union between Ḍushyanṭa, the great Emperor and S'akunṭalā, *viz.*, Bharaṭa, all of which names have been immortalised in that great drama of Kāliḍāsa called *Sākunṭala.* But the religion seems to have existed even before Bharaṭa and hence could not be named after him. Thus he was not the author of the religion. Hence 'The Central Hinḍū College' authorities rightly termed Hinḍūism, the Sanāṭana Ḍharma—or the eternal religion—for two reasons. The one was that the Hinḍū religion came into existence before the other religions of the world: the second was that "the great truths taught in it are eternal".

Coming to its Scriptures, we find that Hinḍūism has many, while in almost all the other religions of the world, each has only one. Christianity, at any rate in its Protestant form, has its one Bible; Mohammedanism, its Koran; Zoroastrianism, its Zend-Avesta; Buḍḍhism, its Ṭripiṭakas or three baskets

and so on. But the Scriptures of Hindūism are many. In it, there are the two broad divisions of S'rutis—those which are heard—and Smṛtis—those which are remembered. Under the former come the four Vedas: and under the latter, come the eighteen Smṛtis, the eighteen Purāṇas—leaving aside the eighteen Upapurāṇas—and the two Itihāsas, the *Mahābhārata* and the *Rāmāyaṇa*. So that on the whole, we have forty-two books as the standard authorities in Hindūism. In this, we leave out of account hosts of other works which are not considered as so authoritative, such as the six Upavedas, the Shat-Darsanas or six systems of philosophy, where the knowledge in each department has been codified in Sūtras or abridged aphorisms, which feat no other nation has achieved till now, and the innumerable other books and commentaries.

To illustrate the quantity or voluminousness of this literature, as well as its quality, I shall place before the readers only one book—*viz.*, the *Mahābhārata*, which is the largest of all books, religious or otherwise in the whole world. Not even Homer's Iliad, which in the West is considered the largest, can compare with it in that respect, nay in quality too.

Taking, then, these two broad divisions of Scriptures in Hindūism, *viz.*, the S'rutis and Smṛtis, we find there are some in India, like the Ārya Samājists, who hold to the authenticity of the former only. To them, the Purāṇas are no authorities at all. But if we go

into the writings of the ancient commentators of India, they one and all accord authenticity to the Smṛṭis also. The three commentators who represent the three great systems of philosophy in Southern India are S'ri S'aṅkarāchārya, S'ri Rāmānujāchārya, and S'ri Māḍhavāchārya, and they quote the Smṛṭis in their works with approval: other commentators, also, except one modern innovator, have treated the Smṛṭis in the same spirit.

Of the Smṛṭis, it is the Purāṇas that are condemned most, as they seem to contain a lot of apparently absurd and even indecent stories. Some, who take their stand on the Purāṇas, reject those that they cannot interpret reasonably: while there are others who swallow them wholesale, without offering or finding explanations for those parts that seem not to be reasonable. In taking the Purāṇas as authorities, Madame Blavatsky wants us to avoid both extremes. She appeals to our reason; she throws out explanation where it is necessary and gives us a rational interpretation of the teachings therein. It is in the light of the hints upon the Purāṇas given by her in the two volumes of *The Secret Doctrine* that I write this little work on the Purāṇas. In those two monumental volumes of hers, it is the *Vishṇu Purāṇa* that has been mostly quoted, since it is perhaps a work that has not been much tampered with. Moreover, it is stated therein that its teachings were imparted by Ṛshi Parās'ara, the father of Kṛshṇa Ḍwaipāyana Veḍa

Vyāsa to Ṛshi Maiṭreya who is stated to be the present teacher of men and Ḍevas, having been initiated by S'rī Kṛshṇa, the Lord. Ṛshi Maiṭreya lived afterwards at Hariḍwār and according to the third Skanḍha of the *Bhāgavaṭa Purāṇa*, taught Viḍura.

The Rationale of the Two Divisions of the Hinḍū Scriptures

For the twofold division of the Hinḍū Scriptures, there are good and valid grounds. For the less advanced souls, the Smṛṭis are the texts of study : for the more advanced, the S'ruṭis. And why? In modern days, we have rudimentary books or primers written in a simple style for boys, while as they grow older and evince more intelligence, advanced books are prescribed for them. It is a fact also known that many boys whose brains are not sharp enough do not come up to the standard of the higher classes or lessons. Moreover, in the case of abstract truths, that cannot be easily assimilated by young minds concrete methods such as kindergarten lessons, symbols and the telling of stories through novels, are adopted to bring home to them the higher things. These truths apply with even more force to religion. There are three things common to all religions, *viz.*, God, the Soul, and the higher Worlds. They are all abstract in their character, since they are not amenable to our present senses. We cannot perceive them through our present eyes or ears or other organs.

How are these abstract truths to be brought home to the minds of the ignorant? That is the problem of the Paurāṇic writers. With the learned, all arguments, pro and con, of a metaphysical character will pass muster; but not so with the ignorant. The latter will but be confounded, and abandon religion in sheer disgust. Simple dogmas will have to be presented to them for blind acceptance. Symbolic representations of the great truths of nature will have to be placed before their eyes. Oft-times stories will have to be told about the abstract things. These are the very methods the Paurāṇic writers have adopted in the Purāṇas for the less evolved. In the Vedas, on the other hand, intended for the more evolved, their authors have given exercise to the intellects of men according to their superior degree.

In the olden days when the system of four castes had a number of graded souls, beginning with the lowest in the Śūdra caste that had come up from the animal grade and rising up to the Brāhmaṇas who were then really spiritual, the Purāṇas were prescribed for study to the Śūdras and the Vedas to the other three castes. At the present time when the caste system is not properly fulfilling its original function, we have only to grasp its underlying principle and adapt it to the present society with the necessary changes. That is the reason why we find in the Purāṇas, dogmas, stories, and emblems—a whole series of symbols—suited to the brains of the less evolved.

Were the Vedas alone to be prescribed for study to all the Hindūs, the masses would be left without any spiritual food, being unable to assimilate them. We know full well that it is the ignorant masses who form the majority of the population of the globe, and that the learned constitute but a small minority. Are the majority of the Hindūs to be starved for want of spiritual food?

There is a valid reason why the Purāṇas should be studied by even the learned nowadays before the Vedas are taken up. In the Purāṇas, all those fundamentals are explained which are taken for granted in the higher. Therefore if we go into the higher book without the explanations of the lower, as we do now, we shall be unable to understand the higher teachings. Such is the state of things obtaining at present. In the Purāṇas, there are said to be fourteen worlds, seven Lokas and seven Talas. The names of the seven Lokas occur in the Prāṇāyāma Gāyatrī, while the three names Bhūḥ, Bhuvaḥ, and Suvaḥ are in the Gāyatrī and other mantras of the Vedas. If without understanding the significance of those worlds, as explained in the Purāṇas, we enter into the Vedas, we cannot rightly understand them—much less realise the truths there presented. To take another instance: In the *Mahābhārata*, which is said to be the fifth Veda, there occurs the instance of Agni-Devatā assuming the physical body of a Brāhmaṇa and appearing before Śri Kṛshṇa for the destruction of the Khāndava

forest infested by noxious creatures. If we cannot understand the rationale of a Ḍevaṭā or Intelligence presiding over fire and the process through which such an Intelligence can assume a physical body, we cannot, *a fortiori*, rightly understand the greatness and significance of the Manṭra addressed to the fire in the Veḍas beginning with अग्निमीळे पुरोहितं. Therefore some distort the Veḍic Manṭras by making the fire to mean the Absolute God. Why should fire alone stand for God and not Vāyu and other elements? Hence it is that the *Mahābhāraṭa* says in Āḍi-Parva thus: इतिहासपुराणाभ्यां वेदं समुपबृंहयेत् ॥

"Through (or in the light of) the Iṭihāsas and Purāṇas, the Veḍas have to be explained." In the *Chhānḍogya-Upanishaḍ*, which is considered to be authoritative, Sanaṭkumāra in giving advice to Nāraḍa makes mention of Iṭihāsas and Purāṇas as the fifth authority after the four Veḍas (Prapāthaka vii). Thus it is that the Purāṇas are useful in these days not only to the ignorant but also to the learned.

Let us glance a little at the present state of Christianity in the West. In their anxiety to bring the Christian religion within the reach of the masses, the Christians have made it as simple as possible, by having it composed of only a few doctrines. As one Hinḍū convert to Christianity told me, it has four simple doctrines—*viz.*, the fatherhood of God, the brotherhood of man, the incarnation of Jesus and the vicarious atonement. But what has been the result? The

masses easily swallowed the dogmas; but the educated were not satisfied with them. The latter wanted cogent reasons before their accepting the dogmas urged upon them. Hence they became Sceptics, Atheists, Agnostics, etc. Nowadays scientists like Sir Oliver Lodge have arisen, who strive to put Christianity on a scientific basis in order that the intelligent too may follow it. The same science of which the late Professor Tyndall availed himself to prove that prayer has no efficacy, is used by Sir Oliver Lodge for a contrary purpose. Hence in the western religion, scientists are trying to meet the wants also of the educated. Hence we see that complexity, and not simplicity, denotes a high stage of evolution and therefore of religion.

In ancient India, the Sanāṭana Ḍharma solved the problem of looking after the masses as well as the educated. The Smṛṭis for the former and the S'ruṭis for the latter were thus ordained. But if, as some recommend and do, the former class of books were to be boycotted, the masses would be left without any spiritual food, just as in the West the educated were until recently left without it. Let us have both sets of books: and not reject the one, simply because we cannot, in our ignorance, understand it aright. Let us try to understand it in the light of the invaluable hints thrown upon it by Madame Blavatsky. Then we shall be convinced of the vast treasures buried

in the Smṛṭis. Though I shall quote in this work only three or four Purāṇas, yet if we understand thoroughly one Purāṇa alone, such as the *Vishṇu*, we can follow others.

The Names and Divisions of the Purāṇas

There are altogether thirty-six Purāṇas, of which the Purāṇas proper are eighteen in number; the same in number are the Upapurāṇas or subsidiary Purāṇas. The former are generally considered to be more authoritative than the latter. Moreover all the Upapurāṇas are not to be had. The *Ḍaivī-Bhāgavaṭa*, classed under the former heading, enumerates the latter ṭhus:

1. Sanaṭkumāra, 2. Narasimha, 3. Nāraḍīya, 4. S'iva, 5. Ḍūrvāsa, 6. Kapila, 7. Mānava, 8. Aus'ānasa, 9. Varuṇa, 10. Kālika, 11. Sāmba, 12. Nanḍi, 13. S'aura, 14. Parās'ara, 15. Āḍiṭya, 16. Mahes'wara, 17. Bhāgavaṭa, and 18. Vasishtha.

But in the enumeration of the eighteen main Purāṇas, there are only two or three variations. The Vishṇu and Bhāgavaṭa Purāṇas state them thus:

1. Brahma, 2. Paḍma, 3. Vishṇu, 4. S'iva, 5. Bhāgavaṭa, 6. Nāraḍa, 7. Mārkaṇḍeya, 8. Agni, 9. Bhavishya, 10. Brahma-Vaivarṭṭa, 11. Linga, 12. Varāha, 13. Skānḍa, 14. Vāmana, 15 Kumāra, 16. Maṭsya, 17. Garuda, and 18. Brahmāṇḍa.

'The list of the Kūrma Purāṇa omits the Agni Purāṇa and substitutes the Vāyu. The Vāyu omits the Garuda and Brahmāṇda and inserts the Vāyu and Narsimha' and so on. Regarding the fifth in the above list of Purāṇas, the question is whether the *Ḍaivī- Bhāgavaṭa* or Bhāgavaṭa Purāṇa should be classed under the main Purāṇas. This controversy we shall leave to those that know best. It is probably on account of these differences that Madame Blavatsky takes up the *Vishṇu Purāṇa* and quotes largely from it.

Concerning the number of s'lokas in the main Purāṇas alone, Wilson, the translator of the *Vishṇu Purāṇa* puts it thus: "Some of the Purāṇas, as the Agni, Maṭsya, Bhāgavaṭa and Paḍma also particularise the number of stanzas which each of the eighteen contains. In one or two instances they disagree, but in general they concur. The aggregate is stated at 400,000 s'lokas or 1,600,000 lines. Therefore for the benefit of those who wish to know the nature of the contents of each Purāṇa, the *Maṭsya Purāṇa* gives a short summary of them."

Their Divisions

Generally three are the divisions made of the eighteen Purāṇas: some divide them according to the guṇas: others according to the Trinity, Brahmā, Vishṇu, and Ruḍra or S'iva. Both are right, since the Trinity

arises through the three guṇas, Rajas or mobility, Saṭṭwa or Rhythm, and Ṭamas or immobility.

TRINITY

Here it may be well if I place before the readers the ideas of God as contained in the Purāṇas. They are the same as those of the Upanishaḍs of the Veḍas Only, the Upanishaḍs amplify them, but the Purāṇas need not and do not, as they have to concern themselves with a lower level of readers. The *Bṛhaḍāraṇyaka Upanishaḍ* ii, 3 says thus : द्वेवाव ब्रह्मणोरूपे मूर्तं चैव अमूर्तं च ॥

"Brahman is twofold, with Mūrṭi and without Mūrṭi."

Similarly the *Vishṇu Purāṇa* in the last chapter of the first Ams'a, says thus : द्वेरूपे ब्रह्मणस्तस्य मूर्तं चामूर्तमेव च ॥ क्षराक्षरस्वरूपेते सर्वभूतेषु अवस्थिते अक्षरन्तत्परंब्रह्म क्षरं सर्वमिदं जगत् ॥

"To that Brahman there are two states :

"One without Mūrṭi and the other with Mūrṭi ; one indestructible and the other destructible : which (both) are inherent in all things. The indestructible is the supreme Brahman : the destructible is all this universe."

Thus there are two aspects of God predicated, the Absolute and the Relative : in the absolute state, He is indestructible : in the relative, He is destructible : in the former, He is called Brahman and in the latter He is called Īs'wara or Aliṅga in the S'aivaite Purāṇas

and Vāsudeva or Mahāvishṇu in the Vaishṇavite Purāṇas: in the former, He is indescribable and unthinkable: in the latter, He is describable and thinkable. Therefore it is that the Purāṇas generally commence with the lower aspect of the conditioned God, though they give hints of the existence of the higher one.

The word "Mūrṭi" is generally translated as "form" which seems to be wrong. Apte's dictionary gives its definition thus: परिछिन्नं प्रमाणवत्त्वं क्रियावत्त्वं वा ॥

"That which has a limited (or conditioned) size or action (or vibration)." Hence anything conditioned or with parts is Mūrṭi. According to the Paurāṇic definition of God given above, the lower or destructible aspect of God is the universe. Hence Īs'wara or Vishṇu who presides over the universe is subject to destruction. He is said to be associated with Māyā. In the *Vishṇu Purāṇa*, the universe is said to be eternal: and at once the author defines eternity or immortality thus:

"By immortality is meant the existence to the end of the Kalpa (Ams'a II, Ch. 8). It is to us relatively a long period, which can be called eternity from our standpoint.

There are two points that must be noted in connection with this universe. It is said to be anāḍi or without beginning.. No first beginning can be predicated of it. Matter may change its form, may change its condition, yet its substratum is

indestructible; so also the universe. Only after a previous Pralaya or deluge, can it be said to have any beginning at all. It is ever alternating between a period of activity and a period of passivity called Kalpa and Pralaya or day and night. The period of night is called the Avyakṭa or undifferentiated condition of the universe: that of day, the Vyakṭa or differentiated condition. There is another period posited when the night passes to day, *viz.*, the twilight, which is called Avyakṭa-Vyakṭa and partakes of the nature of both. The second point is that there are two elements in the universe, *viz.*, the Pumān or Purusha which is Spirit and Praḍhāna which is Matter. These two principles which are working together in this phenomenal universe are detached from one another in the Pralaya or noumenal condition. This Praḍhāna or Matter has its three guṇas, Rajas, Saṭṭwa, and Ṭamas. These guṇas are said to be in equilibrium at that time. But when creation arises, the guṇas are agitated. Ṭamas is inertia, Saṭṭwa is Rhythm, and Rajas is motion. In the state of Pralaya, the universe is said to be in the condition of Ṭamas: then it passes to the condition of Saṭṭwa in order that it may come to the condition of Rajas or full activity. Hence the *Paiṅgala-Upanishaḍ* gives out three stages of the universe—Avyakṭa which is Ṭamas, Avyakṭa-Vyakṭa which is Saṭṭwa, and Vyakṭa which is Rajas. In these stages, the Intelligences presiding over them are called S'iva, Vishṇu, and Brahmā. The universe which passes

through these stages is not created by Brahman. As the *Vishṇu Purāṇa* puts it,

एकस्वरूपं च सदा हेयाभावाच्च निर्मलम् ।
तदेव सर्वमेवैतद्व्यक्ताव्यक्तस्वरूपवत् ।
तथा पुरुषरूपेण कालरूपेण च स्थितम् ॥—I-2-13, 14.

"He, (that Brahman) is of one essence, ever pure and free from stain. That Brahman, in its totality has essentially the aspect of Prakṛti both Vyakṭa and Avyakṭa (manifested and unmanifested) and also the aspect of Purusha and the aspect of Time."

From this, it is clear that Brahman does not put forth evolution Itself or create but only exhibits various aspects of Itself. In another place it is said that the universe is but the breath of Brahman. That from which the universe is breathed is Time and not Brahman, the unconditioned being above all creation. As the *Vishṇu Purāṇa* in Amsa I, 2 puts it,

अनादिर्भगवान् कालो नान्तोऽस्य द्विज ! विद्यते ।
अव्युच्छिन्नास्ततस्त्वेते सर्गस्थित्यन्तसंयमाः ॥
गुणसाम्ये ततस्तस्मिन् पृथक् पुंसि व्यवस्थिते ।
कालस्वरूपरूपं तद्विष्णोर्मैत्रेय ! वर्तते ॥

"The Deity Time is without beginning and His end is not known: and from Him, the revolutions of creation, continuance, dissolution in the end unintermittingly succeed: for during the time of dissolution,

the three guṇas (of Praḍhāna) are in equilibrium and Pumān (spirit) is detached from Praḍhāna (matter), then the aspect of Vishṇu which is Time abides."

Brahman that is unconditioned cannot create: it is Time, his S'akṭi or law that puts forth the universe from the Avyakṭa to the Vyakṭa condition, passing through the intermediate one.

That Avyakṭa condition is described most beautifully in the following verses:

नाहो न रात्रिर्न नभो न भूमिर्नासीत्तमो ज्योतिरभून्न चान्यत् ।
श्रोत्रादिबुद्ध्यानुपलभ्यमेकं प्राधानिकं ब्रह्म पुमांस्तदासित् ॥
विष्णुपुराण—I-2-23.

"Ṭhere was neither day nor night, nor sky, nor earth, nor darkness, nor light, nor any other thing save only one unapprehensible by the senses or by the intellect: 'the one Prāḍhānika-Brahma-Pumān, that was'."

In this unmanifested state, matter and spirit were latent: when the guṇas of matter began to be disturbed, there came into being the three guṇas as well as the three Intelligences. Through Rajas, the one Spirit became Brahmā, the Creator; through Saṭṭwa, he became Vishṇu, the Preserver; and through Ṭamas, S'iva, the Destroyer, who is also called Ruḍra or Mahāḍeva. The three guṇas cannot be entirely separated, one from the other. In Chapter xi of the *Bhagavaḍ-Gīṭā*, it is stated that the three guṇas having

arisen from matter are in all objects; and whenever one guṇa of the three is made manifest in an object, it preponderates in it, the other guṇas being along with it. Similarly with the three Intelligences, Brahmā, Vishṇu, and S'iva, who are inseparable from the guṇas.

So it is that the eighteen Purāṇas may be divided into three classes, either from the standpoint of matter or from that of consciousness. Some Purāṇas are dedicated to Brahmā of Rajas; some, to Vishṇu of Saṭṭwa; some, to S'iva of Tamas. "Thus it is said in the Uṭṭara Khāṇda of the Padma that the Purāṇas, as well as other works, are divided into three classes, according to the three qualities which prevail in them. Thus the Vishṇu, Nāradīya, Bhāgavaṭa, Garuda, Padma, and Varāha Purāṇas are Sāṭṭwika, from the predominance in them of the Saṭṭwa quality. They are in fact the Vaishṇava Purāṇas. The Maṭsya, Kūrma, Liṅga, S'iva, Skānda, and Agni Purāṇas are Ṭāmasa Purāṇas, from the prevalence of Tamas. They are indisputably the S'aiva Purāṇas. The third series comprising the Brahmāṇda, Brahma-Vaivarṭṭa, Mārkaṇdeya, Bhavishya, and Vāmana are designated as Rājasa, from Rajas, which they are supposed to represent." It is through a misunderstanding of the functions of the guṇas, as also of the Trinity, that the whole mass of discord has arisen between the devotees of the Trinity in India. Brahmā who creates everything through Rajas is not generally worshipped, though there is a temple dedicated to Him at Pushkar, near Ajmere. As the

creator, he has done His duty perhaps; and probably it is on this account that he is not generally worshipped. The discord in India is between the followers of Vishṇu and S'iva and between the sub-sects amongst those followers.

The Purāṇas *seem* to lend a foundation to the schism between the S'aivites and Vaishṇavites. In the *Liṅga Purāṇa*, there is an account of an altercation between Brahmā and Vishṇu. The latter addressed the former with the epithet "Vatsa" or "my son". To which there was demur, Brahmā stating that he was the Piṭāmaḥ or grandfather of all. The reply came from Vishṇu that as the other came out from His navel in the vast waters, He was but His son, though He was the grandfather of all others. While the two parties were thus engaged in altercation, there arose between them a Sṭhāṇu-Jyoṭis or pillar of effulgence, which had to be deciphered. For which purpose, the four-faced One took the form of a swan and flew up to find out its top, while the other took the form of a boar and dived down to the bottom to find its termination. Both returned with the same tale of not being able to discover either its top or bottom. Immediately a Voice of Silence—in other books, Ṛshi Yājñavalkya—is stated to have said: "It is none other than the Liṅga of Paramas'iva." Both then acceded to its greatness. But the superiority, between them, of one over the other was not settled. For which purpose Brahmā laid Himself down and Vishṇu got into His

mouth and came out through His navel. In His turn, Vishṇu laid Himself down and Brahmā entered into His mouth to find egress through His navel. But through the stoppage of all the orifices by Vishṇu, Brahmā could not get out and hence had to acknowledge the superiority of Vishṇu. It should be remembered that this story occurs in a S'aivite Purāṇa where the aspect of the Destroyer had to be accentuated.

But if we turn to the Vishṇu Purāṇas, Vishṇu is made to be the master and S'iva assigned a subordinate position, nay, is made to be a porter at His gate. Similarly in the Brahma Purāṇas, Brahmā is made to have the ascendancy over the two others. How are these seeming inconsistencies to be reconciled?. Did the great Kṛshṇa Ḍwaipāyana Veḍa Vyāsa who, according to the Vishṇu and other Purāṇas, was the compiler of all the eighteen Purāṇas in this Chaturyuga and was also one of the minor Avaṭāras of Vishṇu, blow hot and cold at the same moment by making S'iva supreme in one Purāṇa and Vishṇu supreme in another, thus producing endless quarrels between the S'aivites and Vaishṇavites? No. If we study the Purāṇas critically, we shall find the contrary is the case. One story alone should be enough to impress itself on the mind of even an ignorant man. There was a Ṛshi named Aṭri who had a wife by the name of Anasūyā. They had three sons Soma, Ḍaṭṭāṭreya, and Ḍurvāsa. A voice in the air

is said to have exclaimed to the father thus: "Soma is the incarnation of Brahmā; Ḍaṭṭāṭreya, of Vishṇu; and Ḍurvāsa, of S'iva. Why art thou called Aṭri which means 'not three'?" Because Brahmā, Vishṇu, and S'iva are not three separate ones but one in three." Quotation after quotation from the Purāṇas may be adduced to show that the Trinity are but the three aspects of one Lord and that the follower of one who decries the other, speaks ill of the alter-ego of his own God and is but fit to dwell in hell.

But I shall quote a few authorities from some of the Purāṇas. The *Vishṇu Purāṇa* says in Ams'a I, Chapter 2:

सृष्टिस्थित्यन्तकरणाद्ब्रह्मविष्णुशिवात्मिकाम् ।
स संज्ञां याति भगवान् एक एव जनार्दनः ॥

"Thus the one only God, Janārḍana, takes the designation of Brahmā, Vishṇu, and S'iva, accordingly as he creates, preserves, or destroys. Vishṇu as creator reacts Himself; as preserver preserves Himself; as destroyer destroys Himself at the end of all things." Again in Ams'a I, Chapter 8, of the same book, Vishṇu is stated to be no other than S'iva, and His consort Lakshmī, to be no other than Gaurī, the wife of S'iva.

The *Paḍma Purāṇa* says thus: "In the beginning, the great Vishṇu desirous of creating the whole world became threefold: creator, preserver, and destroyer. In order to produce this world, the

Supreme Spirit emanated from the right side of his body himself, as Brahmā; then in order to preserve the universe, he produced from the left side of his body Vishṇu; and in order to destroy the world he produced from the middle of his body the eternal S'iva. Some worship Brahmā, some Vishṇu, and others S'iva; but Vishṇu, one yet threefold, creates, preserves, and destroys; therefore let the pious make no difference between the three."

In the *Bhāgavata Purāṇa*, Skanḍha IV, Aḍhyāya 7, Ḍaksha is advised by Hari to the effect that he alone will attain true happiness, who is convinced of the fact that he is non-different from Brahmā, Vishṇu, and S'iva, who are but different aspects of Himself.

The Kalki, Liṅga, and other Purāṇas affirm the identity of the three, and yet it is most deplorable to find the existing state of things.

To take a simple instance, a potter when he makes a pot, has power of preserving or destroying it; similarly when he destroys it, he has the power of creating or preserving it. So also of preservation. When each faculty is being exercised, the others are there, only latent. Thus it is with the Trinity. So in the Vaishṇavite Purāṇas, the author makes Vishṇu to be the dominating factor while the other two aspects are caused to occupy a subordinate position, because the latter two are inseparable from the preservative aspect that is accentuated. And the same is

the case with the other two sets of Purāṇas. The ignorant, not understanding this aspect of the question, have imposed their ahaṅkāra upon their own member of the Trinity and so brought about endless discord, saying 'my Paramasiva is the greatest of all, my Mahāvishṇu is the greatest of all.' The devotee of each is at perfect liberty to worship his own Ḍevaṭā but not to belittle the other two, since all the three Brahmā, Vishṇu, and Śiva are but the aspects of the one Lord. We shall enter later into the meaning of the symbols attached to the Trinity.

On the Age and Contents of the Purāṇas

Before dealing with the contents of the Purāṇas, we can dismiss with a few words the question of their age. Different orientalists have different theories upon this point. Some place them long after Christ; others like Wilson are of the opinion that they were before Christ, since Amarasimha, the author of the *Amarakosa*, the Sanskrit lexicon which defines the Purāṇas was living fifty-six years before the Christian era. Entering, however, into the intrinsic evidence furnished by the *Vishṇu Purāṇa*, we find the Purāṇas are more than 5,000 years old, *i.e.*, came into existence about three thousand and odd years before the birth of Christ. It is stated in Amsa III, Chapter 3 of the *Vishṇu Purāṇa* that a Veḍa Vyāsa (or compiler of the Veḍas) arises, in each Ḍwāparayuga of the four yugas, to

divide the one Veda into many on account "of the limited perseverance, energy and application of mortals" in the Kaliyuga. The one who did it in the Dvāparayuga that preceded the present Kali is Kṛshṇa Dvaipāyana Veda Vyāsa—since he was born of Kṛshṇa or black colour in an Island, hence Dvīpayana or Dvaipāyana, through Ṛshi Parāsara and the fisher-girl. He had a number of disciples, one of whom was Suṭa Lomaharshaṇa who compiled the Purāṇas and the Iṭihāsas. Inasmuch as this Vyāsa lived with Śrī Kṛshṇa, who departed from this physical world just before our Kaliyuga set in, it was over five thousand years ago that the Purāṇas were compiled.

The word Purāṇa means "old". The Purāṇa, therefore, should contain the old traditions and histories. The *Amarakosa* makes Purāṇa to mean Pañcha Lakshaṇas alone. It is that which *is* or has *Five Characteristics*. In this definition, the Vishṇu, the Vāyu, the Maṭsya, and other Purāṇas agree. But the *Bhāgavaṭa Purāṇa* makes them ten: 1. Sarga (primary creation); 2. Visarga (secondary creation); 3. Sṭhāna (preservation of beings); 4. Poshaṇa (Divine favour); 5. Manwanṭara (period of time); 6. Uṭi (the desires binding the person); 7. Īsānukaṭhā (the stories of Avaṭāras); 8. Nirodha (the sleep of Vishṇu, etc.); 9. Mukṭi (Salvation); and 10. Āsraya (final resort). But the rest of the authorities agree in making them five only. The sloka runs thus:—*viz.*,

सर्गश्च प्रतिसर्गश्च वंशोमन्वन्तराणि च। वंशानुचरितं चैव पुराणं पञ्चलक्षणम् ॥
1. Sarga (primary creation) ; 2. Praṭi-sarga (secondary creation); 3. Vams'a (the genealogy of Ḍevas, Asuras, men, etc.) ; 4. Manwanṭara (the period of time), and 5. Vams'a-anuchariṭam (the history of the Lunar and Solar dynasties).

Other Hinḍū books derive the word Purāṇa thus—पुरापि नवीनं ॥ It is, though old, ever new. The contents, though old, bristle with fresh and novel things. We may say, therefore, that it is our duty to represent the Purāṇas in as fresh a light as possible.

Of these two classifications of the Purāṇas, the fivefold and the tenfold, I intend to adopt the former. Yet I would add two more to the list, making seven in all. The two are Ṭrimūrṭi and Is'ānukaṭhā. In the former, I shall enter into an explanation of the symbols attached to the Hinḍū Trinity; in the latter, I intend to go into the underlying meaning of the ten avaṭāras. Along with the exposition of the duration of time, I shall deal with the worlds and their subdivisions, since time and space go together.

CHAPTER I

SARGA

Of the five lakshaṇas or characteristics of the Purāṇas, let us take the first two, Sarga and Prati-sarga. They are also called Prākṛta and Vaikṛta creations. In the former, the simple substances called atoms and in the latter, the compounds arise. Modern science is of the opinion that there are certain elements which are simple in their nature and combine in various ways to form the multifarious objects of the universe. Analysing all things from the solid state to the liquid and then from the liquid to the gaseous, it postulated some years ago that there were many elements, like oxygen, hydrogen, etc., which were incapable of still further analysis. But these so-called elements are now found to be but compounds. They are now subdivided into electrons or ions, which again are found to be but vortical motion in the ether. What the real elements are in the ether has not yet been discovered. Perhaps when they one day rise in consciousness to the ether to

understand its properties, then something of the elements may be discovered.

The ancient sages who had the power of diving into the depths of the Universe, not only the visible physical universe but also the invisible, through their divine vision, saw a vast atom called Mahaṭ—the Great—as the seed of the Universe presided over by an Intelligence, who is called its Purusha, since no matter is divorcible from its spirit, like the force and matter of modern science. We are now concerned in Sarga with the matter side of the Vyakṭa or manifested universe, though, as I said before, there were two previous stages which need not be considered here. Moreover the Purāṇas generally take into consideration the material side of the Universe. Taking the one atom, *viz.*, the Mahaṭ, as the substratum of the Universe, the Purāṇas go down to Ahaṅkāra as the many units from that one. But in the Upanishaḍs, the consciousness is taken into consideration and it is said: सैक्षत् बहुस्स्यां प्रजायेय ॥ "He (the Lord) wished (or willed)—may I become many; may I bring forth." In the Purāṇas, however, the one matter becomes many. Both modern bacteriology and embryology furnish us with illustrations of the one Mahaṭ becoming many Ahaṅkāric units. One cholera bacterium put into water divides itself through the law of fission into two; each of these two becomes subdivided into two and so on into lakhs after lakhs in a few hours. Similarly embryology tells us that

when an embryo is merged into one through the union of the ovum and the spermatozoon, there arise the two divisions of epiblast and hypoblast with mesoblast in the middle. The one epiblast cell, which is positive or active in its nature, divides itself into two; these two becoming four, and so on till they multiply themselves into many, with two as their common factor. Similarly the hypoblast cell which is negative or passive in its nature goes on increasing in the same fashion, viz., as 2, 4, 8, 16, 32, and so on till a large number is obtained. So also the one Mahaṭ becomes many Ahaṅkāras through the three main divisions active, rhythmic, and passive or as the Hinḍūs put it—Rājasic, Sāṭtwic, and Ṭāmasic. From the Sāṭtwic Ahaṅkāra called Vaikārika arise the conscious units or beings called Ḍevas, etc.; from the Rājasa Ahaṅkāra called Ṭaijasa, arise the organs of sense and action with Manas as the eleventh; from the Ṭāmasa Ahaṅkāra called Bhūṭāḍi arise the elements. Thus first arise the rays or units of conscious beings with the "I-ness", together with the organs of senses, etc., to form the bodies. If we study these three, viz., the organs of sense and action with the Manas as the eleventh, the conscious beings, and the Ṭāmasic matter out of which the elements arise, there are two ideas worthy of careful attention. The word "Ṭamas" should not be taken as denoting absolute inertia. There is no such thing as absolute inertia in this universe, which is one vast change, as Professor Bergson puts

it. It is the minimum rate of vibration with which this universe starts. It might have been, for aught we know, the maximum rate with which the previous universe ended. The second idea relates to the conscious units being in a Saṭṭwa or Rhythmic state. Being in that state, they have to adjust themselves in the forthcoming evolution to the minimum rate of vibration (*viz.*, Ṭamas) of the body, composed of elements, and to the maximum rate of vibration (*viz.*, Rajas) of the internal and external organs. Then only the evolution of the conscious units will be complete in the Kalpa.

Next we come to Bhūṭāḍi generating elements which compose the bodies. These elements are said to be five in number; *viz.*, Ākās, Vāyu, Agni, Āpas, and Pṛṭhivī, each higher one producing the one below it, Ākās producing Vāyu; Vāyu, Agni; Agni, Āpas; and Āpas, Pṛṭhivī. Each element is preceded by that which is called its Ṭanmāṭra. S'abḍa (sound) Ṭanmāṭra is said to generate Ākās; similarly Sparsa (touch), Rūpa (form), Rasa (taste), and Ganḍha (smell) are said to produce respectively the other elements.

The Ṭanmāṭras are said to generate respectively the elements beginning with Ākās. What are these Ṭanmāṭras and Elements? The word Ṭanmāṭra is compounded of two words Ṭaṭ—its own—and Māṭra—measure (of vibration). Hence each element has its own measure of vibration. Before the Ākās'ic element arose, its measure of vibration was settled, *viz.*,

its maximum and minimum which are named S'abḍa-Ṭanmāṭra. Similarly before each of the other elements arose, its measure of vibration was settled; only the maximum and the minimum of each became less and less as the elements became grosser and grosser. The fact that each element has its measure of vibration is corroborated by modern science. Each solid object which seems to be immobile and unchanging is nothing but particles of matter in a state of ceaseless vibration. Taking this body of ours, which seems to be immobile, we find the microscope disclosing, in it, particles of matter ceaselessly vibrating, some of which are entering in and others going out and so on.

The Upanishaḍs treat these elements, five in number, as solid things having geometrical figures, colours, etc., in the subtle space. Besides, modern science gives a parallel view of the five elements in this, the lowest of the seven worlds, Bhūḥ. If we take them as the five states of matter, we have the solid, liquid, gaseous, aerial and ethereal states, corresponding to Pṛṭhivī, Āpas, Agni, Vāyu, and Ākās. The Hindū five elements correspond not only to the Bhūr-loka but also to the higher worlds, as we shall show later on, when discussing that branch of our subject.

In the Upanishaḍs such as the *Yogaṭaṭṭva*, the element of Ākās is said to be of the form of an Aṇda or sphere, of a dark colour; Vāyu, of the form of a shat-koṇa or six-cornered or angled figure, a hexagon of

a blue colour ; Agni, of a ṭrikoṇa or three-cornered or angled figure of a red colour; Āpas, of an Arḍha-Chanḍra or crescent-shaped figure, of a white colour; and Pṛṭhivī, of a chaṭusra or four-cornered or angled form of an orange-yellow colour. Probably the white colour of Āpas corresponds to violet, which is the highest colour proceeding from the white ray; and the dark colour of Ākas' corresponding to dark-blue, as white and dark colours are no colours in the prism. It is out of these five elements that all objects in the universe have arisen by permutation and combination. Hence objects in the higher universe are said to have certain geometrical forms. As "God geometrises," Plato said, "the whole universe geometrises."

Now let us understand the mode in which the elements arise one from another, according to the Upanishaḍs as well as the Purāṇas. Both say thus:

आकाशाद्वायुः । वायोरग्निः । अग्नेरापः अद्भ्यः । पृथिवी ।

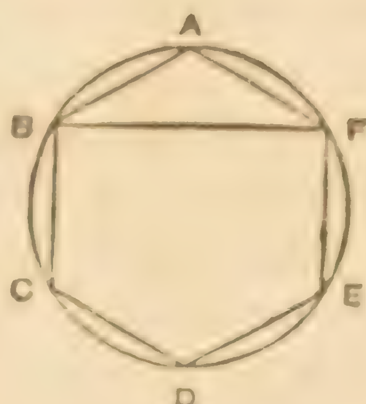
"From Ākās' (arose) Vāyu; from Vāyu, Agni; from Agni, Āpas; and from Āpas, Pṛṭhivī." When the whole universe is dissolved, the reverse process obtains of Pṛṭhivī merging into Āpas, Āpas into Agni, and so on. This process of descent from Ākās' may be understood mathematically from the standpoint of plane geometrical forms instead of the solids they are. The element of Ākās' is, as a plane figure, a circle as shown in the margin:



The element of Vāyu having been derived from Ākāś may be termed A B C D E F in the circle. (See diagram).



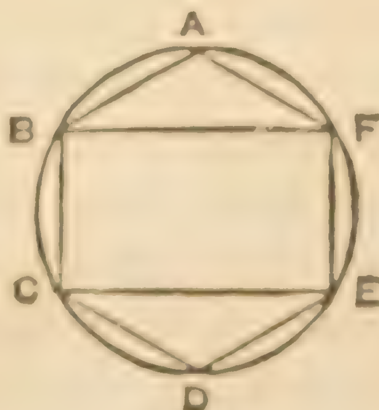
The element of Agni as a triangle may be derived from the hexagon Vāyu with the two points B and F joined.



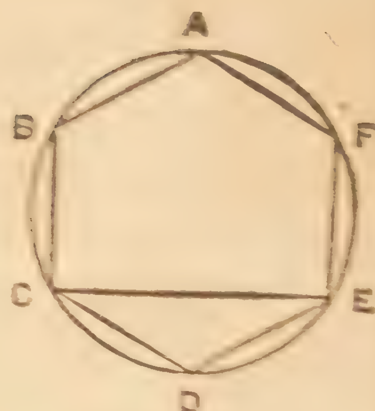
The element of Āpas may be derived from or through the triangle as the segment of the circle, *viz.*, B A F, as also the other segment B C D E F, as in the above figure.

Do.

The element of Pṛṭhivī may be derived from the segment B C D E F by joining the points C E also as the square B C E F.



Thus there is the triangle in the segment of Āpas C D E reversed.



These Taṭṭvas however, are solids. How are we to understand them? The Ākāsic Taṭṭva is said to be like an egg or oval in form. In it arises the Vāyu Taṭṭva. As a solid figure, the Vāyu Taṭṭva is a four-phased hexagonal solid. On the top of the figure, there is a square pyramid; all its four facets are triangles standing upon the base of a square and meeting at a point upwards. In the middle is a cube. At the bottom, there is the same square pyramid, all the facets of the four triangles meeting at a point downwards.

This four-phased hexagonal solid is within the sphere or oval form of Ākāsic Taṭṭva. From it, we can derive the other forms of the Taṭṭvas. At this juncture, a point may be stated for those that wish to pursue the subject further. In the centre of this sphere is stated to be the Shodasa-Kala jiva or soul as a speck of light with sixteen rays emanating out of it to the circumference. If we rightly understand the manner in which these rays shoot forth to the circumference, then we shall be able to know how

this four-phased hexagonal solid arose within it as well as the other problems of the two triangles interlaced, etc. But it is scarcely desirable to introduce these difficult problems at this stage.

CHAPTER II

PRAṬI-SARGA

Thus there are seven stages in the cosmogony of the elements from Mahaṭ to Pṛṭhivī, solid matter. They are also classified as three, *viz.*, Mahaṭ, Bhūṭāḍi, and Ainḍrika. From the simple or Prākṛṭa stage, we next come to the modification of the elements, called the Vaikṛṭa stage. All the compounds in the early phases hereof are not given out in the Purāṇas, though in the Upanishaḍs some mention is made of them, in reference to the Pañchīkaraṇam or the quintuplication of the five elements, after dividing the elements into their three Guṇas. The Purāṇas without mentioning this quintuplication, at once march into Evolution, and begin with the minerals, taking us up through the vegetable and animal stages to the human, and thence to the superman.

Evolution

On this point of evolution, it may be desirable to pause here and make some brief comparisons between

the ancient and the new theories of evolution. The moderns taking into consideration the material aspect alone find a regular progression taking place in the bodies of plants and animals till they come to man. Of late, Professor Jagadish C. Bose of Calcutta has been able to demonstrate the properties of fatigue, etc., taking place in minerals as well as plants, etc. And even though we are able to see a chain of progress reaching from the mineral upwards to man, yet we are unable to find a purpose in this Evolution. But if as the Hindūs do, we take a conscious unit or a life, as Professor Bergson says, working through matter and adapting itself to it, then there are two lines of evolution exhibited—matter evolving and spirit within unfolding its powers as the matter becomes more and more adaptable to its working. The Evolution of matter is therefore designed for the unfolding of the powers of the Spirit, till the latter reaches the *summum bonum* of evolution, that is to say, the Supreme Paramāṭmā.

A second point is should evolution mean, according to its derivative sense, that which rolls out or unrolls? There is nothing in modern theories of evolution to give out that idea. There should be an involution or descent in matter before there is evolution or ascent. Professor Henri Bergson gives us some proofs of the existence of a life or consciousness—over and above the mind and matter of the Universe and regards it as working in matter

through the organs of the mind and senses. He comes to the conclusion naturally thus: "It is true that in the universe itself two opposite movements are to be distinguished, as we shall see later on, descent and ascent. The first only unwinds a roll already prepared. In principle, it might be accomplished almost instantaneously, like releasing a spring. But the ascending movement which corresponds to an inner work of ripening or creating endures essentially and imposes its rhythm on the first which is inseparable from it." Thus it is that in the higher stages of the animal and the man, there is the release of the spring of faculties latent in him.

A third difficulty that arises in modern biology is the creation of organs, of the senses, etc., in the animals and man. A worm, it is said, having only the sense of touch but no eye, exposes its body full of cells to the rays of the sun; and thus little by little as the cells are acted upon by the sun's rays, each cell gains the power of response to the rays, till at last there is the organ of sight in each cell. Then these different organs of sight in the cells are focussed together in the two eyes of the animal. But why should the eyes be constructed in the complicated manner and form in which they now are? That is a nut impossible for them to crack. The Paurāṇic writers reply by stating that Brahmā, the original creator, willed the form of eyes and other organs in the higher state, which archetypal form is taken up in the lower

regions for formation. Hence it is stated in the Purāṇas that Brahmā made a ṭapas through which he willed the forms to be in the condition in which they are now. In this physical condition, the matter aggregates round those model forms created by him. In fact, the semi-intelligent beings called elementals build up the forms according to the types set for them in the higher state.

A fourth point of difference—or rather we may say of addition in the East—relates to the different stages of evolution. We know that, according to the theory of the West, man can be traced from the vegetable and even from the mineral. This is admitted in the East, as having obtained in the Svāyambhuva Manvanṭara or first period. It says that that order obtained in the early stages of creation; but on this solid earth of ours, a reverse order obtained which may startle the non-thinkers. From man came the creation of animals, plants, etc. If we study the origin of Vaivasvaṭa Manu on this earth of ours, we find that there was a Prajāpaṭi or progenitor, who was called Daksha. Thirteen daughters of his, Aḍiṭi, Diṭi, Danu, etc., married Kasyapa. Aḍiṭi brought forth Vivasvān, the present sun from whom came Vaivasvaṭa Manu. Kadru, one of the thirteen bore to Kasyapa serpents; Vinaṭā, eagles; Ila, plants, and so on. Modern embryology supports this seemingly impossible creation. The embryo of man before it develops to the form of a human being

repeats, through all the changes in the fœtus, that which it underwent in the previous æons of evolution—'a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, lastly a primate and a biped.' Lefevre says: "It is scarcely possible not to recognise in the embryonic evolution a rapid sketch, a faithful summary of the entire organic series."—*S.D.* Vol. III. 197. Similarly after comparing the torpor of vegetables and the instinct of animals, Professor Bergson says: "Thus everything bears out the belief that the vegetable and animal are descended from a common ancestor which united the tendency of both in a rudimentary state." Similarly does he remark of man.

A fifth point is that the eastern theory makes evolution complete, while it is incomplete in its western presentation. The former starts the evolution of the unit from the whole with the potentiality of evolving to the whole. Thus the ahaṅkāric units arise from Mahat, and passing through stage after stage, they rise, endowed with the powers of the whole. But western theories neither tell us whence the mineral came, nor whither man goes. But it is thorough, so far its incomplete evolution goes. It dissects the bodies and traces therein stage after stage of progress. Is it for no purpose that nature takes all this infinite trouble to evolve in man cells of a complex character from a simple one? Does it perform a mere monkeyish prank, and after the stage

of man is reached, finally undo all its labours? But the East does not leave us in this despondent position. It gives us stage after stage of progress, after man, through superhuman evolution, till at last we go back to the fountain-head of Paramāṭmā enriched with all the experiences of the long pilgrimage.

Minerals

Returning to the different stages of the evolution of compounds, we find they are again subdivided into two; the Sṭhāvara or fixed and the Jaṅgama or locomotive. The former class is called the Mukhya. This is the stage of minerals, and it is there that the first descent of life or consciousness into gross matter takes place. In the Theosophical literature, there are four stages marked out, three stages of elemental essence where matter from its subtle stage becomes denser and denser till the fourth stage of the grossest, *viz.*, the mineral kingdom, is reached. But the Purāṇas make mention of five stages—one stage more. Perhaps before the four stages are reached, there is a stage of incubation of consciousness in the matter of a very subtle kind which is not taken notice of. These five stages may be compared to a man leaving his home and living in a foreign country. So is it with the individual ray of consciousness when it is immersed in matter. At first there are two stages. The man has to forget his own country and to be fully at one with his adopted

one; or the order may be reversed; when he is completely identified with the country of adoption, he naturally forgets his own, though he may think of it at times. In that new country, he contracts loves and hates, and likes and dislikes of friends and foes. The last phase is where the new country becomes his own and no thought of the old occurs. These thoughts are differently put in different books. In Yoga, there are two ways in which they are put. One set is Avidyā (nescience), Asmiṭā (I-ness), Rāga (love), Ḍvesha (hate), and Abhinivesa (identification). Another is Pramāṇa, Viparyaya, Vikalpa, Niḍrā, and Smṛṭi—in this the order is the reverse of the former.

In the Purāṇas, the stages of minerals are: 1. Ṭamas, 2. Moha (illusion), 3. Mahāmoha (great illusion), 4. Ṭamisra (gloom), and Anḍhaṭamisra (utter gloom). It is perhaps in the fifth or last stage that the consciousness in the mineral descends into its utter gloom in gross matter, as in the minerals of to-day. Previously it would have been in subtler states where consciousness was not steeped in such dense matter; the first stage representing the stage of transition from the higher stage where the individual consciousness was by itself. In the *Vishṇu Purāṇa* there is a description of this condition thus:

पञ्चधावस्थितः सर्गो ध्यायतोऽप्रतिबोधवान् ।

बहिरन्तोऽप्रकाशश्च संवृतात्मा नगात्मकः ॥—1-5-6.

"Him thus meditating was a fivefold condition of things without reflection, devoid of clearness in all matters external and internal, dull of nature and essentially fixed." The consciousness here could not function either internally or externally. It was like a person thrown down from a precipice and stunned in his consciousness. With the lapse of time, in later stages, he rallies and feels at home in his condition. Only he could not envince his characteristics either within or without. As matter grows more and more evolved, the consciousness is able to adapt itself to its environment. In the vegetable, it is able to experience a nascent perception of internality-externality; and in the animal, the consciousness shows itself internally as instinct; then in man, it shows itself externally through his intellect: then internally through his intuition: then he sees internality-externality at one glance though in different planes till at last all stages are passed and there is no longer externality or internality to him in Ṭurīya.

In the *Māṇḍūkya-Upanishaḍ*, the same is predicated of the four Avasṭhās or stages, Jāgraṭ, Svapna, Sushupṭi, and Ṭurīya the fourth. In the first stage, the consciousness is बहि:प्रज्ञ, *viz.*, said to function externally upon external objects; in the second, अन्त:प्रज्ञ, *viz.*, internally; in the third, उभयत:प्रज्ञ, *viz.*, externally-internally. The last or fourth stage is where there is neither externality nor internality nor externality-internality. All therein is one alone. These are

all in the stages of ascent when man rises: but in descent, they seem to be reversed. In the stage of minerals, the consciousness seems to be as if in Ṭurīya: in that of the plants, there is an internal-external consciousness: in the animals, the internal consciousness is accentuated.

The Jaṅgama or Locomotive Kingdoms

The three kingdoms of the vegetable, animal, and human are classed under the Jaṅgama or locomotive. In the archaic periods of the past, the external forms in which these kingdoms appear now were not existent.

According to Hinḍūism, man came into existence eighteen millions of years ago with the advent of Vaivasvaṭa Manu. Were men of the early periods to be seen now through clairvoyant vision, they would not be recognised as such. The description of them in some of the Purāṇas leads us to conclude that they were but animals—or even one of the higher plants. The form of man's body will differ quite materially perhaps in the future, millions of years hence. The bodies of animals then may, for aught we know, resemble those of men to-day. What then is the criterion of distinguishing these different orders of creation? Even as things stand now, we are not able to define them. As Professor Bergson puts it: "To begin with the second point, let us say that no definite characteristic distinguishes the plant from the animal. Attempts to define the two

kingdoms strictly have always come to naught. There is not a single property of vegetable life that is not found in some degree in certain animals; not a single characteristic feature of the animal that has not been seen in certain species or at certain moments in the vegetable world. Naturally therefore biologists enamoured of clean-cut concepts have regarded the distinction between the two kingdoms as artificial." Then he says: "In a word, the group must not be defined by the possession of certain characteristics, but by its tendency to emphasise them. From this point of view taking tendencies rather than states into account, we find that the vegetables and animals may be precisely defined and distinguished and that they correspond to divergent developments of life. This divergence is shown first, *in the method of alimentation.* We know that the vegetable derives directly from the air and water and soil the elements necessary to maintain life, especially carbon and nitrogen which it takes in mineral form. The animal on the contrary cannot assimilate these elements unless they have been fixed for it in organic substances by plants or by animals, which directly or indirectly owe them to plants, so that ultimately the vegetable nourishes the animal."

When such difficulties exist to-day in the attempt to distinguish the characteristics of one order of creation from another, more so should be the case in distinguishing between the creations of the archaic past, the

present and the distant future. What then is the criterion of differentiation of these forms? Professor Bergson replies that one of the means is *in the method of alimentation.* Our Paurāṇic writers stated that the organ taking the food is the only means of discovering whether a body is of man, or animal, or plant. They solved the problem in giving appropriate names to them. The plant is called Ūrḍhva Sroṭas, the one having the upward canal: the animal, Ṭiryak Sroṭas having the curved or horizontal canal: man, Arvāk Sroṭas or having the downward canal. Here I remind the reader that when the first period of creation is described and not the present, the term Ūrḍhva Sroṭas was applied to Ḍevas also. Sroṭas is canal or current. It is the canal—and in man it is the alimentary canal—that is the carrier of food. In man, the nourishment is taken downward through the canal. In animals, it is taken in a horizontal direction; in plants, it is taken up. Amongst the Ḍevas also it is upward; as the *Chhānḍogya-Upanishaḍ* puts it: स है देवा दृष्ट्वा तृप्यन्ति ।

"The Ḍevas through the mere sight of it (the nectar) are pleased (with their hunger appeased)." These three stages of the vegetable, animal, and man may be said to be Ṭāmasic and Rājasic.

PLANTS

Regarding the classification of plants, I do not know whether the moderns have arrived at any definite

decision on the matter. As the *Encyclopædia Britannica* puts it: "The plant world falls into two great divisions, the higher flowering plants (Phanerogams) characterised by the formation of a seed, and the lower or flowerless plants (Cryptogams) in which no seed is formed but the plants are disseminated by means of unicellar bodies termed spores." The divisions are made thus:

Cryptogams	...	1. Thallophyte. 2. Bryophyte. 3. Pteridophyte.
Phanerogams	...	4. Spermatophyte.

In the latter as well as in the former, subdivision after subdivision is made. But the division of the Paurāṇic writers is after the analogy of the universe. In its manifested state, the universe becomes two from its state of oneness, *viz.*, Purusha and Prakṛṭi or consciousness and matter. The third state is when the guṇas of matter become three, each of the above two then becoming three. This law is applied to plants. They are divided into creepers and plants. The creepers represent the passive side, *viz.*, matter and the trees, the active side, Purusha. The creepers cling to the trees like women to men. Each of them is again subdivided into three. The three kinds of creepers are Laṭā, Virudh, and Oshadhi. Laṭās are those that ascend—hence Rājasic; Virudh are those that are in the Virudh or opposite direction, *i.e.*, that do not ascend but creep on the earth; hence Ṭāmasic. The word Oshadhi comes from Avasa—dhi, *viz.*,

containing nourishment. They are generally medicinal plants or simples that contain rasa or essence to cure diseases. The *Bhāgavaṭa Purāṇa* makes them mean those plants which last till they bear fruits and die. They are Sāṭṭvic.

Coming to the trees, they are also three in number: 1. Ḍruma; 2. Vanaspaṭi; and 3. Ṭvaksāra. The first is the tree that bears flowers; the second does not bear them; and the third includes bamboos and other trees in which the sara (essence) flows through the Ṭvak or skin. In the botanical kingdom, the most difficult thing to understand is the flower. The word Ḍruma is from a root meaning, to run. There is probably some essence running through its marrow which causes the flower; but in Vanaspaṭi—the lord of the forest—or the forest tree, no such current probably runs. Hence the first represents Saṭṭva, the second, Rajas, and the third, Ṭamas—the last being fruitless, on account of the essence running through its sides.

Regarding the original creation of plants, the *Vishṇu Purāṇa* says thus: ओषध्यः फलमूलिन्यो रोमभ्यस्तस्य जज्ञिरे । (1-5-48) "Whilst from the hairs of His (Brahmā's) body, sprang herbs, roots, and fruits." All things arose from Brahmā's body, *viz.*, the universe. It would be well if some Hinḍū, well acquainted with modern botany, would compare the systems of the East and West and find out the true rationale of the eastern system.

Animal Kingdom

Turning to the description of the animal kingdom, there are seven stages mentioned by the Moderns. The septenary division according to Haeckel is 1. Protozoa; 2. *Zoophyta*; 3. Vermes; 4. Mollusca; 5. Echimoderma; 6. Arthrophoda; and 7. Vertebrata. Of course, these have their subdivisions. Similarly the *Vishṇu Purāṇa* has its seven subdivisions; but it has also its two main divisions. These two classes are the domestic and the wild or the home and the forest animals. The *Bhāgavaṭa Purāṇa* however, has its two divisions of those that live on land and those that live in water and the air. Amongst animals living on land, we have those that have no cloven foot like the horse, ass, etc.; those that have the cloven foot like the cow, buffalo, etc.; and those that are five-nailed like the cat, elephant, monkey, etc.; while under the second division come birds living in air and aquatic animals living in water.

The *Vishṇu Purāṇa* terms the seven classes thus:

एतान् ग्राम्यान् पशून्प्राहुरारण्यांश्च निबोध मे ।
श्वापदो द्विखुरो हस्ती वानरः पक्षिपञ्चमः ।
औदकाः पशवः षष्ठाः सप्तमास्तु सरीसृपाः ॥—I-5-50, 51.

"The first class, domestic animals, contained the cow, the goat, the hog, the sheep, the horse, the ass, the mule, etc.; the latter (wild animals), all beasts of prey

and many animals with cloven hoofs, the elephant and the monkey. The fifth order were the birds; the sixth, aquatic animals; and the seventh, reptiles and insects." There is a statement made in the same Purāṇa that these animals were employed in sacrifices in the Treṭa age, and also another as to the manner in which they came out of Brahmā.

एतानि सृष्ट्वा भगवान् ब्रह्मा तच्छक्तिनोदितः ।
ततः स्वच्छन्दतोऽन्यानि वयांसि वयसोऽसृजत् ।
अवयो वक्षसश्चक्रे मुखतोऽजाः स सृष्टवान् ॥
सृष्टवानुदराद्गाश्च पार्श्वाभ्यां च प्रजापतिः ।
पद्भ्यामश्वान् स मातङ्गान् शरभान् गवयान् मृगान् ॥
उष्ट्रानश्वतरांश्चैव न्यङ्कूनन्याश्च जातयः ।—I-5-45 to 48

"The Divine Brahmā, influenced by their material energies, having created these beings made others of his own will. Birds he formed out of his vital vigour; sheep from his breast; goats from his mouth; kine from his belly and sides; and horses, elephants, s'arabhas, gayals, deer, camels, mules, antelopes and other animals from his feet." Perhaps the strength of these animals lies in the respective organs of their bodies, on account of their origin from Brahmā's body which is the universe.

Superman

Above the Arvāk Sroṭas of men, there are two higher stages mentioned by the Purāṇas. They are the

Kaumāra and Anugraha creations. The first creation is of Kumāras and the second is of those who have the power of Anugraha or blessing. These two creations are said by Madame Blavatsky to be mere blinds. The reason seems to be that the great beings called Kumāras and those that have the power of blessing others do not belong to our chain of Evolution. As we shall find later on, the Kumāras belong to Janoloka and the other ones belong to a still higher world. The progress of our humanity in this period is still Maharloka only, after which the soul reaches the state of superman. Though they may not belong to our chain of evolution, yet they are our Ādhikārika Purushas or spiritual functionaries. For instance, the Kumāras, though strictly of the higher world, were ordered, according to the *Vedānta Sūtras*,[1] by Rudra to fulfil the place of Skanda on this earth. Hence they were obliged to incarnate on this earth, since the spiritual functionary on this earth, however exalted he may be, has according to the above authority to assume a body composed of the earth in which he lives. This body may be composed of the gross or etherial matter of our earth.

[1] *Vide* Sankara's Commentary on III, 3-32.

CHAPTER III

KĀLA

As the third item of the Purāṇas, we shall do well to take time for our consideration though it figures as the fourth in the Lakshaṇas of the Purāṇas, since we must take note of the period at which the Ḍevas and others came into existence. Hand in hand with Time comes Space as its inseparable companion. Both Manvanṭaras and Lokas must, therefore, be dealt with. That perhaps is the reason why the standard of Time is laid down in the Purāṇas prior to the genealogy of Ḍevas, etc. Of Time and Space, the former is more abstract than the latter. It is more difficult to understand. We know children and even elderly men sometimes make a confusion between to-morrow and yesterday. Both Time and Space, are essential to the understanding of any problem and are difficult in themselves to comprehend. As Laing puts it in *Modern Science and Modern Thought*: 'What Time and Space really are, we do not know. When once we scale the mighty realms of metaphysics, we are like Milton's fallen angels

lost.' Just as in ordinary language, we say that a man travels a number of miles an hour where both Time and Space are taken into account, so we shall have a complete understanding only by considering them both.

Let us consider Time first. What is Time? Is it the day and night of twenty-four hours, with other computations of months, years, etc.? If we go to the North Pole, there the day is reckoned by six months and the night by the same period, there being six months of continuous light and as many months of continuous darkness. But were a person arresting the law of gravitation able to rise in the air like a bird and station himself at a point where nothing intervened between him and the sun, then he would be basking ever in sunshine. There the computation of Time according to light and darkness would not prevail. How then is it to be computed? Not by light and darkness but by succession of events. Hence Time is but succession according to Herbert Spencer. Then a further question arises: Does Time vanish into nothing, where there is no succession of events as in the great Deluge? To which Herbert Spencer is silent.

Let us again see what our recent philosopher, Professor Bergson has to say on the subject. In his beautiful summary called *The Philosophy of Change*, there is this passage: 'When we perceive any ordinary unorganised material thing—water, air, a

crystal, a metal, we do not think that time has anything to do with its reality, because whatever happens to it it remains substantially the same. If water is separated into its component gases, it takes time to do it but the reality is not altered; the gases are there and cannot be re-combined into water; we cannot of course imagine things without time; but the reason of it seems to be that imagination requires time and not that time is necessary that things should exist. Time is a mode of existence and it is only in this mode as states succeeding one another that things are known; but the things exist independently of the succession of these states.................... when we consider a living being, however, we find that time is the very essence of life, the whole meaning of its reality...........All consciousness is time existence and a conscious state is not a state that endures without changing; it is a change without ceasing. Just as we think that things lie outside one another in space, so we think that their states succeed one another in time. Time in this meaning takes the form of space. It can only be represented by us as a line and a line is a figure in space. Without the idea of space, we should be unable to represent the succession of *state* of things. When we think of these successive states, we imagine them as spread in a continuous line, precisely as we imagine real things to be at any moment all spread out in space. But this is not true duration. It is a time-flow that is not measured by some standard in relation to which it

may be slower or faster. It is itself absolute, a flowing that never ceases, never repeats itself, an always present, changing, becoming now.' Hence real duration is that which is eternal. The ordinary succession known is only time in space according to Bergson.

In her *Secret Doctrine*, Vol. I, p. 68, Madame Blavatsky presents the same idea of time thus:

"Time is only an illusion produced by the succession of states of consciousness as we travel through eternal duration and it does not exist when no consciousness exists in which the illusion can be produced but 'is asleep'. The present is only a mathematical line which divides that part of eternal duration, which we call the future, from that part which we call the past. . . . No one would say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, at the same time, joins the atmosphere and the ocean. Even so of persons and things which dropping out of the 'to be,' into the 'has been,' out of the future into the past—present momentarily to our senses a cross-section as it were, of their total selves as they pass through time and space (as matter) on their way from one eternity to another; and these two eternities constitute that duration in which alone anything has true existence, were our senses but able to cognise it."

In Vol. II, p. 466, she quotes the words of a great sage: "The Present is the child of the Past; the Future begotten of the Present. And yet, O present moment!

Knowest thou not that thou hast no parent, nor canst thou have a child; that thou art ever begetting but thyself? Before thou hast even begun to say 'I am the progeny of the departed moment, the child of the past,' thou hast become that past itself. Before thou utterest the last syllable, behold! thou art no more the Present but verily that Future. Thus are the Past, the Present, and the Future, the Ever-living Trinity in One—the Mahāmāyā of the Absolute 'Is'."

Similary the Paurāṇic writers divided time into two, the Akhaṇda (partless) and the Khaṇda (with parts). In its former condition, Ṛshi Maiṭreya in the advice given to Viḍura in the *Bhāgavaṭa Purāṇa* states that Kāla (time) is the S'akṭi or power of God that causes disturbance in the Guṇas of matter to manifest the universe, which is no other than His aspect. In itself Time is without particularity and without beginning or end. It is the Nimiṭṭa or efficient cause of the universe. In the quotation already cited from the *Vishṇu Purāṇa* we found that Vishṇu, the aspect of which is Time abides and that the Deity of Time is without beginning and his end is not known; and from Him, the revolutions of creation, continuation, and dissolution in the end unintermittingly succeed. But when the manifestation of the universe takes place, Time is said to be the last in the *Vishṇu Purāṇa* thus:

परस्य ब्रह्मणो रूपं पुरुषः प्रथमं द्विज ! ।

व्यक्ताव्यक्ते तथैवान्ये रूपे कालस्तथापरम् ॥—I-2-15.

"Purusha is the leading aspect of the one Brahman. The next is a twofold aspect, Prakṛṭi both manifested and unmanifested and is the time last." Though Time manifests the universe, yet in manifestation, the idea of Time as succession in Space has to arise only after spatial matter comes to exist.

When Time manifests the universe, it is also stated to be the Prāṇa or law of the Absolute. As the Absolute Brahman cannot create, it is the law of Time that exhales the universe at creation and inhales it back into It at dissolution ; the universe being subject to Time.

We shall deal with the symbology of Time in the Purāṇas later on.

CONDITIONED TIME

Coming now to the details of conditioned Time according to the Hindū chronology, we find the number of figures in the computation stagger us with their immensity. Did Time come into existence only with our modern computators? Or as one poet has put it: was God slumbering in an eternity of idleness, not knowing what to do before creation? Whenever we say creation, it means that it began after a Pralaya in the endless series of Kalpas and Pralayas. According to the *Veḍānṭa Sūṭras*, the words Brahmā, Vishṇu, and Śiva are only the titles of the officers of creation, preservation, and destruction. Each soul

that is competent is appointed to the respective office. The Brahmā of this period was appointed to be the Creator of this universe. He is said to be born and to die after 100 years—which means that the universe will be active for that period and the one that will set it agoing will be the soul that has now been appointed. Therefore these 100 years of Brahmā are said to be a day to Vishṇu; the 100 years of Vishṇu are made to be a day to S'iva and so on, going to show the endlessness of time—creation. Let us start with our Brahmā. He has completed His fifty years of life and is now passing through His first day of the fifty-first year, taking His year to be composed of 360 days. In the first moiety of His life, the day that closed it is called Pāḍma Kalpa; and the first day that heralded the advent of Ḍviṭīya-Parārḍham *i.e.*, His fifty-first year, is called S'veṭa-Varāha Kalpa. Hence in Ams'a I, Chapter 4 of the *Vishṇu Purāṇa*, an account is given of the raising up of the three worlds by Vishṇu in the form of S'veṭa-Varāha or white boar which is different from the Avaṭāra of Vishṇu in the form of an ordinary boar.

In this day of Brahmā, let us begin with the subdivisions of time. As there are four seasons in a year, so in the long periods of time there are stated to be four Yugas marked by special characteristics, like the changes in the year, recurring again and again. They are Kṛṭa or Saṭya, Ṭreṭā, Ḍvāpara, and Kali. The Kali is said to last four lakhs and

thirty-two thousand years. Taking the above figures to be x, we find Dvāpara is $2x$ years; Treta, $3x$ years; and Kṛta, $4x$ years. Hence all the four named Chatur- or Mahā-yuga are $10x$ years, *viz.*, ten times Kaliyuga. Seventy-one of these Mahāyugas constitute one Manvantara; and fourteen of these Manvantaras make one day of Brahmā. Here certain periods intervene called the two Sandhis, the morning twilight and the evening twilight which are six Mahāyugas. Hence one day of Brahmā is $71x \times 14$ Mahāyugas together with 6 Mahāyugas for the morning and evening Sandhis or 1,000 Mahāyugas. Hence :

One Kaliyuga	...	432,000 years.
One Mahāyuga	...	4,320,000 years.
One Day ...	...	43,200,000 years.

On this, *The Secret Doctrine* Vol. II, p. 77 says: The sacredness of the cycle 4,320 with additional ciphers lies in the fact that the figures that compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in nature. Indeed whether one takes the four separately or the three by itself or the two together making seven, or again the three, 4, 3, and 2 added together and yielding 9, all these numbers have their application in the most sacred or occult matters, and record the workings of nature in her eternal periodical phenomena . . . . All these natural events are based and depend upon cyclic processes in the Kosmos itself, producing periodic agencies, which acting from without, affect the earth and all that lives and breathes on it from one end to the other of any Manvantara."

Madame Blavatsky merely hints at the mysteries contained in the above numbers without revealing them, since in her view the key to them would but bestow, upon the unscrupulous, powers in the body that would endanger the safety of the public, since the universe and man are correlated with one another. Let us in our own Hinḍū way understand the numbers 432 with their ciphers. The figures contained in the day of Brahmā have been proved to have an astronomical significance. The late Chiḍambara Aiyar in his *Bṛhaṭ-Jāṭaka* has shown that the day of Brahmā is the period which all the planets, Mercury, Venus, etc., take to return to the same point in the sun. Finding the l.c.m. of the motion of all the planets, he arrives at the figure of a day of Brahmā, for, according to the Purāṇa, the solar system exists for one day of Brahmā.

As he says: The planets occupy particular places on the ecliptic at particular points of time. Every moment their positions are changing. The question then is at what period of time the planets return to their former position. This is a question of arithmetic, a question of the least common multiple of 7 or 8 numbers. These numbers are the sidereal periods of Mercury, Venus, Earth, Mars, Jupiter, Saturn, and of the Moon, *viz.*:

Mercury	...	87·9693	days
Venus	...	224·7008	„
Earth	...	365·2564	„
Mars	...	686·9795	„
Jupiter	...	4,332·5848	„
Saturn	...	10,759·22000	

	Days	Hours	Minutes	Seconds
Moon ...	27	7	45	11·5

Now the l.c.m. of the above numbers is the Kalpa of the Hindū Astronomy which is 4,320,000,000 sidereal years after which all the planets return to the first point of Aries at the horizon of Laṅka, a place on the equator whose longitude is 76° E. from Greenwich.

But what is the rationale of the Kaliyuga-period? According to the Hindū system, there is a cycle of 60 years which is ever recurring. We are now in the year Ānanḍa, *viz.*, bliss. Man's maximum age is said to be 120 years or 60 × 2 years. In terms of this cycle, Kaliyuga is $60^3 \times 2$ years. Therefore Man's maximum age is repeated 60 × 60 or 3,600 times. Then there is the great cycle of 600 years which is ten times sixty; there is the cycle of Naros or 21,600 which is 60 × 60 × 6 years. *The Secret Doctrine* makes this six to have some connection with the six-faced Skanḍa or Kārṭikeya, since Sanaṭkumāra as the incarnation of the above God is the ruler of this earth.

Yugas

Though in the above calculation, a Yuga is made to yield many lakhs of years, yet it is the major cycle only. There are the minor cycles which are also called Yugas in the Purāṇas, and hence great difficulty

exists to find out what Yuga or cycle is meant therein. Even the sixty years we are now going through is a minor Yuga. It is also marked by the four changes of Kṛṭa, Ṭreṭa, Ḍvāpara, and Kali. They are said to be the golden, silver, copper, and iron periods. We can get the number of years for each by the proportion of 4, 3, 2, and 1. Kali is six years; Ḍvāpara is twelve years; Ṭreṭa is eighteen years; and Kṛṭa is twenty-four. Similarly for other higher cycles. Even the ages of men are in the same proportion. In the first Kṛṭa or golden age, the earth is a virgin soil, having emerged out of the ocean. It yields bountifully and no competition exists between man and man. Saṭya (truth) is its distinguishing characteristic; then the earth gets less and less fertile, till it comes to Kaliyuga—the iron period—when mother earth can go no further and the strife between man and man reaches its maximum. Then the earth takes its rest in the ocean and a new virgin soil arises from it to begin the golden period, with again the same recurrence. In the second period, there is Ṭapas; in the third, Yajña, Sacrifice to bring down things on earth from the higher world; and in the fourth, Ḍāna or Charity alone prevails; all else are lost. The maximum ages of man in the four periods are said to be 120, 240, 360, and 480.

The second point about the Yugas is that they are relative and not absolute to all people. The Hinḍū is now going through his Kaliyuga; while the Teutons

are going through their Kṛṭa; and other nations through other Yugas. But all have to pass through the four Yugas at one time or another, just as a soul has to pass through youth and other bodily stages; different souls being in different stages at one and the same time, either in a young or an old body.

The third point to be remembered is that each Yuga has its own experience to impart just as has each stage of the body.

Manvanṭaras

Next turning our attention to the fourteen Manvanṭaras of which a day of Brahmā is composed, we find their names run in this order: 1. Svayambhu; 2. Svārochisha; 3. Uṭṭama; 4. Ṭāmasa; 5. Raivaṭa; 6. Chākshusha; 7. Vaivasvaṭa; 8. Sāvarṇi; 9. Ḍaksha-Sāvarṇi; 10. Brahma-Sāvarṇi; 11. Ḍharma-Sāvarṇi; 12. Rudra-Sâvarṇi; 13. Rauchya; and 14. Bhauṭya. Each Manvanṭara is presided over by a Manu; six Manus presiding over the past six Manvanṭaras have come and gone; and we are now said to be in the seventh Manvanṭara with its present Manu Vaivasvaṭa. Each Manvanṭara being composed of seventy-one Mahâyugas as stated before, we are said to be in the Ashtāvimsat, or 28th Mahâyuga of Vaivasvaṭa. Since a Mahâyuga is composed of four yugas, we are in the last of the four, *viz.*, Kaliyuga

in which we have completed the 5014th year on the 13th of April 1914.

In the *Bhagavaḍ-Gīṭā* there is one statement made which makes us understand the true meaning of Manvanṭara.

महर्षयः सप्त पूर्वे चत्वारो मंनवस्तथा ।

"Formerly (up to now) seven Ṛshis as well as four Manus have passed." Why should four Manus only have passed according to the *Gīṭā* when seven Manus have really passed? I know some minor commentators of the *Gīṭā*, not being able to explain this difficulty, have committed a forgery in the *Gīṭā* by making 'Munis' stand for 'Manus' in which case the statement is right, since the four Kumāras are the Munis. But the respectable commentators have not done this. Why? Since the right explanation can be given. In the Purāṇas, statements have been made of two classes of Manus, Bīja-Manu and Mūla-Manu or the Seed-Manu and the Root-Manu. The period of work is called the day; and the period of rest is called the night. So one Manvanṭara is a period of work when Manu presides over it. Hence He is called the Root-Manu; for the period of rest, He who presides over it is named Seed-Manu. The latter keeps all things of the world in a latent condition as in a seed, while the other plants the seed in the ground and causes it to grow from the root. Two Manvanṭaras therefore constitute a period of work and rest, like a day and

a night, and the word Manvanṭara is compounded of Manu-anṭara meaning 'between two Manus.' The first period of day in this day of Brahmā was inaugurated by the first Root-Manu, Swāyambhu; the night was taken charge by Swārochisha; the second period of day and night was presided over by the Manus, Uṭṭama and Ṭāmasa; the third period, by Raivaṭa and Chākshusha; the fourth period of work was ushered into existence by Vaivasvaṭa Manu which will be closed by Sāvarṇi. Each period of day and night is called a Round in the terminology of Theosophy. There will be seven Rounds for the closing of the chapter of evolution on this earth, as well as the universe.

Here it may be well to give an account of the origin of the two Manus who started and will bring to a conclusion this earth of ours. They seem to be, like the sun and moon, reflections of one another. Vivasvān, the present sun had, it is stated, a wife by the name of Samjñā (Wisdom), who was the daughter of Vis'vakarma, the Heavenly Architect. Unable to endure the effulgence of her lord, she made a complaint to her father who passed it unheeded. She had then, through the Sun, two sons and a daughter, Vaivasvaṭa Manu, Yama (the god of death), and Yamunā. As'vini also, is added in other Purāṇas. Then leaving with her husband an exact replica of herself called Chhāyā, she metamorphosed herself into a mare and made Ṭapas in a certain place. Through Chhāyā, the

Sun had Sāvarṇi (the closing Manu) and Saturn and Ṭapaṭi. When by accident the identity of Chhāyā was discovered, the sun traced out the place where his first wife was and brought her back. Then she again complained to her father, who placing the sun on the lathe filed him off into eight portions, of which the lowest is said to be Mārṭāṇḍa—Mṛṭa-aṇḍa—or the fallen globe of the present sun.

This story clearly shows that the next Manu Sāvarṇi is through—Chhāyā—the reflected image of Samjñā meaning Wisdom—just as the moon shines through the reflected light of the sun. Hence He represents the seed-condition of Pralaya. The story shows how eight suns arose and how the most physical of them is Mārṭāṇḍa since it fell down to this physical condition. It is also said in some versions that, out of the pieces that fell, weapons were forged for some heavenly beings.

In the Manvanṭara, there are major and minor periods. The calculations given above apply to the major periods only; but the minor periods also occur in each globe or chain.

As Madame Blavatsky puts it: "Therefore Manu Vaivasvaṭa is shown under three attributes in esoteric cosmogony (*a*) as the Root-Manu on globe A in the first Round; (*b*) as the seed of life on globe D in the fourth Round; and (*c*) as the seed of man at the beginning of every Root Race." *S. D.* II, 155. More hereafter when we deal with globes, etc.

Kalpas and Pralayas

Just as there is no first beginning to the universe, so there is no first beginning to Pralayas or deluges; day and night, Kalpas and Pralayas, work and rest follow on each other's heels without intermission. "In sober truth they are infinite; for they had never had a commencement; or in other words there never was a first Kalpa nor will there be a last in eternity." *S. D.* I, p. 395.

The main Pralayas are said in the Purāṇas to be four in number, but there are minor ones and they are many in number. Two of the Pralayas concern the worlds, and the other two, man and each object in the worlds. That which takes place with reference to each individual is called Āṭyanṭika. It is the individual Pralaya or Nirvāṇa in which he does not come to rebirth at all (as some say) or until one Mahā-Pralaya (as others say). The Niṭya-Pralaya concerns each object; there is a change taking place imperceptibly from the biggest globe down to the atom. The other two pralayas are called Prākṛṭa and Naimiṭṭika (occasional). The former pertains to all the seven worlds when Brahmā's 100 years of life are over; the latter, to a day of Brahmā when the three worlds are destroyed or to lesser periods. It is these Naimiṭṭika Pralayas that are many in number, as we go lower down in the scale. These deluges are of water and fire alternately. After the Solar system

or a globe is once submerged in water, then that which overtakes its successor with destruction is the fire. It is in the universal deluge called Prākṛta, that one element after another becomes merged into its higher source—Pṛthivī into Āpas, and Āpas into Agni, and so on, till at last they are merged into the final source, *viz.*, the Supreme Spirit.

The Officials in Each Manvanṭara

It is said in the Purāṇas that there are certain officials to inaugurate and conduct each period. They are said to be the विभूतय: or "impersonated potencies of Vishṇu". They all work under the orders of Vishṇu-Avaṭāras. They are Manu and His sons, the Ḍevas with their head Inḍra and the Sapṭa or Seven Ṛshis. These are the offices held by Egos who have perfected themselves in previous evolutions. Such beings, the fruitage of past evolution, are called Āḍhikārīka Purushas or Spiritual Officials and have come to help the evolution of the present earth, while living in bodies, though They had risen above them. Besides these three classes of officials, there is another introduced in the first Svāyambhu period called Prajāpaṭis or Creators. Since new forms had to be created at first in this Day of Brahmā, therefore, perhaps, we find more officials figuring in the Svāyambhu period than in the subsequent ones. Moreover all of them were then the Mānasa or mind-born creations of Brahmā; once the prototypes were

created by the Creator, it was easy subsequently to do things after that pattern. The functions of these beings differ a little according to the different yugas.

MANUS

The Secret Doctrine (Vol. I, p. 93) states the function of the Manu thus: "Orientalists in their dictionaries tell us that the term 'Manu' is from the root *man*, 'to think'; hence 'the thinking man'. But, esoterically, every Manu, as an anthropomorphised patron of his special cycle (or Round) is but the personified idea of the 'Thought Divine' (as the Hermetic Pymander); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvanṭara. 'Fohat runs the Manus' (or Dhyānchohans') errands, and causes the ideal prototypes to expand from within without—that is, to cross gradually, on a descending scale, all the planes, from the noumenal to the lowest phenomenal, to bloom finally on the last into full objectivity—the acme of Illusion, or the grossest matter.' Here the Manu stands not for the ordinary Thinker of Man, but for the spiritual heavenly man, the real and non-dying ego, in which is the direct emanation of the One Life or the absolute Deity. As one of the Purāṇas puts it: 'the great Architect of the world gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body."

It is only after this initial impulse by the greater one that lesser officials come in. From this, it is clear that they are born into bodies in order to give prototypes of bodies for each race or sub-race.

The Sapṭa (Seven) Ṛshis

"The creators are the Ṛshis, most of whom are credited with the authorship of the manṭras or hymns of the Ṛg Veḍa. They are sometimes seven, sometimes ten, when they become Prajāpaṭi, the Lord of Beings; then they re-become the seven and the fourteen Manus as the representatives of the seven and the fourteen cycles of existence or days of Brahmā, thus answering to the seven æons when at the end of the first stage of evolution they are transformed into the seven stellar Ṛshis, the Sapṭa-Ṛshis; while their human doubles appear as heroes, kings, and sages on this earth."—*S.D.* 1, p. 477.

The above quotation seems to be literally true if we take into consideration the seven Ṛshis of the present Manvanṭara. Their names are: 1. Vasishtha, 2. Kasyapa, 3. Aṭri, 4. Jamaḍagni, 5. Gauṭama, 6. Visvāmiṭra, and 7. Bharaḍvāja. It was from Kasyapa who married the thirteen daughters, Aḍiṭi, Diṭi, etc., of Ḍaksha that Devas, Asuras, Piṭṛs, etc., were born. Most of the Ṛshis were born on earth and played Their parts in the Solar and Lunar dynasties, as the generators of the different goṭras; Vasishtha as priest, Visvāmiṭra as king and sage, etc. Some were also the Ṛshis of the Veḍas. The seven Ṛshis who are now candidates for the next Sapṭa-Ṛshiship and hence called Chirañjīvins—the long-lived—are: 1. Ḍīpṭimaṭ, 2. Gālava, 3. Parasurāma, 4. Kṛpa, 5. Ḍrauṇi, 6. Vyāsa, and 7. Ṛsyasṛṅga. Originally they are said to be Mānasapuṭras,

having been created out of the mind of Brahmā; They create bodies in their turn as will be stated later on. Thus the Manus and their sons are the rulers, while the Ṛshis are the teachers; for instance, S'rī Rāmachandra, was the ruler, with Ṛshi Vasishtha as the priest and the teacher.

Inḍra

Generally the yajñas or sacrifices are offered to Inḍra, the chief of the Devas, in order that rains may occur at proper times and other advantages may be obtained. Inḍra is said to protect the three worlds. Even wars, etc., take place only under his orders. We find therefore a synod or assembly taking place in Inḍraloka before the war on earth between the Pāṇdavas and Duryoḍhanas, as stated in the Āḍi-Parva of the *Mahābhārata*. There all the general details of the war and the result thereof are discussed. It means that, before all wars take place on earth, Inḍra discusses with his companions in the higher world and comes to a conclusion. Then only do they take place on this physical earth. He is perhaps the Karmic agent for the three words.

Ākās'a or Space

Let us now turn to the twin aspect of Time, *viz.*, Space. Space in the abstract is the Absolute itself. It is the Absolnte that expands itself into concrete Space,

called the worlds, in which limitation is brought about. Space in its absolute state is unlimited or unconditioned. It is in the limited Space that the expansion of matter takes place. Ākās' is from Avakās'a. Hence it is one that which gives space. It is different from the atom of Ākās'a. In it, Mahaț divides itself into units and fills the whole space. Then that matter becomes grosser and grosser in the lower worlds. It is significant that Brahmā comes from *Bṛh*—to expand, while Vishṇu comes from *Vish*—to pervade. After Brahmā, the Creator had expanded Himself with matter in the conditioned state, Vishṇu begins to pervade it as the cementer of the particles through his Prāṇa and hence is called the Sustainer. The Third Person of the Trinity figures as the Destroyer. Hence three worlds are mentioned in the Purāṇas, *viz.*; Brahmaloka, Vaikuṇtha, and Kailāsa; they are the three primeval or unmanifested worlds, out of which the manifested seven lokas or worlds arise. Leaving aside the absolute Brahman, where there is no diversity at all, we find in the primeval manifestation a pair appearing as Purusha and Prakṛṭi or Spirit and Matter. In these three worlds, the Kailāsa is the one where Spirit and Matter are together as one with the possibility of differentiation. In the Vaikuṇtha world, Spirit and Matter have separated but are undivided yet; in the third, they divide into two. Prakṛṭi in Sanskrit is of the feminine gender and means that which is acted

upon; while Purusha is of the male gender and is that which abides in the Puri or city of Matter. The first world is where Ṭamas predominates; the second is where Saṭṭva predominates; and in the third, Rajas. They are the three worlds of the three Logoi. Logos is sound. Hence it is the Śabḍa Brahman from the standpoint of sound, or Saguṇa Brahman from that of form.

Lokas

From these three primeval worlds arise the seven Lokas or worlds. As I said before, wherever there is Rajas in a thing, the other guṇas Ṭamas and Saṭṭva are there; but Rajas is the one that predominates. Hence if Saṭṭva be made the mean, we shall have the three subdivisions of Ṭamas as well as of Rajas. We may put it thus:

Ṭamas	Saṭṭwa	Rajas
Ṭamas Saṭṭva Rajas.		Rajas Saṭṭva Ṭamas.

Thus arise the seven worlds. They are termed Bhūḥ, Bhuvaḥ, Suvaḥ, Mahaḥ, Janaḥ, Ṭapaḥ, and Saṭya. They are worlds of different density of matter. In the Saṭyaloka, the highest, the matter is in the most rarified form in this lifetime of Brahmā. As we descend lower and lower, matter becomes grosser and grosser, till we come to this Bhūrloka of ours where the density reaches its climax. We shall treat of the Ṭalas later on.

From the description of the lokas in the *Vishṇu Purāṇa*, the first point to be borne in mind is that these worlds are interpenetrating, and extend beyond one another as we rise higher and higher. It is not in physical space one world is higher than another but in condition of matter. Ams'a II, Chapter 7, 16-19, is devoted to the description of the Seven worlds. Ṛshi Parās'ara in his advice to Ṛshi Maiṭreya says thus:

पादगम्यं तु यत्किंचित् वस्त्वस्ति पृथिवीमयम् ।
स भूर्लोकः समाख्यातो विस्तरोऽस्य मयोदितः ॥
भूमिसूर्यान्तरं यत्तु सिद्धादिमुनिसेवितम् ।
भुवर्लोकस्तु सोऽप्युक्तो द्वितीयो मुनिसत्तम ॥
ध्रुवसूर्यान्तरं यच्च नियुतानि चतुर्दश ।
स्वर्लोकः सोऽपि गदितो लोकसंस्थानचिन्तकैः ॥
त्रैलोक्यमेतत् कृतकं मैत्रेय परिपठ्यते ।
जनस्तपस्तथा सत्यमिति चाकृतकं त्रयम् ॥

"Of the three worlds, Bhūḥ, Bhuvaḥ, Suvaḥ, wherever earthly substance exists, which may be traversed by the feet, that constitutes the sphere of the Bhūḥ (earth), the dimensions of which I have already re-counted to you. The region that extends from Bhūḥ to the sun in which the Siddhas and Munis live is Bhuvarloka which also I have described. The distance between the sun and Dhruva extending fourteen hundred thousand yojanas is called, by those that are acquainted with the system of the universe, the Suvarloka. Above Dhruva at the distance of ten million yojanas lies Maharloka, the inhabitants of which dwell in it throughout a Kalpa or a day of Brahmā. At twice that distance

is situated Janoloka where Sanandana and other pure-minded sons of Brahmā reside. At four times the distance above Janoloka lies Tapoloka inhabited by the Deities called Vairājas who are unconsumable by fire. At six times the distance is situated the Satyaloka (or Brahmaloka) the inhabitants of which never again know death."

The seven worlds are described as above in the *Vishṇu Purāṇa.* Such descriptions of the Purāṇas are generally from the geocentric standpoint. But the author of the *Vishṇu Purāṇa* is not ignorant of the heliocentric standpoint too for the sun is made the centre. In his description of the sun in Chapter 8 of Amśa II he says thus:

दिवसस्य रविर्मध्ये सर्वकालं व्यवस्थितः ।
सर्वद्वीपेषु मैत्रेय निशार्धस्य च संमुखः ॥
उदयास्तमने चैव सर्वकालं तु संमुखे ।
दिशास्वशेषासु तथा मैत्रेय विदिशासु च ॥
यैर्यत्र दृश्यते भास्वान्स तेषामुदयः स्मृतः ।
तिरोभावं च यत्रैति तत्रैवास्तमनं रवेः ॥
नैवास्तमनमर्कस्य नोदयः सर्वदा सतः ।
उदयास्तमनाख्ये हि दर्शनादर्शने रवेः ॥

"The sun is stationed for all time in the middle of the day and over against midnight in all Dvīpas, Maitreya. But, the rising and the setting of the sun being perpetually opposite to each other—and, in the same way, all the cardinal points, and so the cross points—Maitreya, people speak of the rising of the sun where they see it; and, where the sun disappears,

there to them is his setting. *Of the sun which is always in one and the same place, there is neither setting nor rising*; for what are called the rising and setting are only the seeing and the not seeing the Sun."

The geocentric system was adapted, in the Purāṇas, to the needs of the ignorant; but the Paurāṇic writers knew that the sun was stationary in the centre. Hence if we adopt the latter system for our understanding the worlds, we get the following for the three worlds.



I shall enter into the full description of the Bhūrloka when I treat of the Ḍvīpas; but there is no doubt that this terrestrial earth of ours forms a part of it whereon man's foot can tread. The second or Bhuvar-world is between the sun and the earth; the third or Suvar-world is between the sun and Ḍhruva, the polar

star. From this we can conclude that the second world is not only in the first world but also extends beyond it to the sun; the third world is not only in the same space covered by the first and the second worlds but also extends beyond to the polar star, Dhruva. Add to this the fact that the inhabitants of the second and the third worlds are invisible to our telescope or eyes, the second and third worlds being as said above, tenanted by the Siddhas, etc., who cannot be perceived with our physical eyes, between Dhruva and the earth; we cannot but come to the conclusion that the worlds as they arise one above another, rise not so much in space, like one physical object above another, but in subtleness only. Nevertheless as matter when it becomes more and more subtle pervades a larger extent of space, so also one higher world not only interpenetrates its lower world but also extends beyond it. If a given quantity of water be vaporised into gas, the latter will occupy more space than the former. Modern science postulates different states or conditions of matter, such as solid, liquid, *gaseous*, *aerial* and *ethereal*. In the Theosophical literature *ethereal is made to yield three* subdivisions making all the states to be seven. These seven conditions of matter are of Bhûrloka only. There are higher and higher conditions of subtle matter till we reach to the highest point in this lifetime of Brahmâ, *viz.*, Sattyaloka. And just as there are seven sub-states in Bhûrloka, there are also seven sub-subtle states in each of the higher lokas.

The second point to be noticed about the seven worlds is that the lower three worlds last but a day of Brahmā and are called Kṛta or made; the higher three worlds last for the full lifetime of Brahmā and are called Akṛta or unmade; the middle one, *viz.*, Maharloka is called Kṛta-Akṛta, partaking of the nature of both the higher and the lower three worlds. In the higher three worlds, the evolution of the elements called Sarga-Sṛshti takes place. In the lower three worlds, the Praṭi-Sarga-Sṛshti takes place where the forms of the minerals, plants, animals, and men are evolved. In order to make the elements cohere together as forms in the lower three worlds, there is the cohesive power necessitated which is called Prāṇa in the Hinḍū literature. This cohesive power cannot last as long as the elements themselves. Hence the lower three worlds of forms last but a day of Brahmā, while the higher three last for His lifetime of 100 years. The lower are called Kṛṭa, since they are made and unmade in a day; while the higher three remain for a very long time and hence are termed unmade. Even they are made and unmade in 100 years; still relatively they remain for long. Similarly in the Theosophical literature in dealing with the seven principles of man, the higher three are termed Arūpa, or without form; the lower three, Rūpa, with form; the middle one, Rūpa-Arūpa partaking of the nature of the two sets, above and below. The lower three worlds are represented as with Kāma or desire;

the higher three, without Kāma; and the middle one partly with Kāma and partly without it.

Let us take our lowest world with its subplanes. We find in this solid state, we have ether, air, fire, water, and earth. How are these to be distinguished from those of the three higher subplanes of ours, where they are considered to be elements. The distinction made is that in the higher three subplanes of one world, the Taṭṭvas are apañchikṛta or non-quintuplicated whereas in the lower three planes of the same, they are pañchikṛta or quintuplicated. In the higher, each Taṭṭva is simple and pure in its nature; but in the lower, it becomes mixed with other Taṭṭvas in a fivefold way. Let us take Agni-Taṭṭva. The Upanishads, state that the Agni or fire we find in this physical world is one moiety of the original Agni-Taṭṭva together with one-eighth of each of the other Taṭṭvas of the higher world. Similarly with the other Taṭṭvas.

The third point to be considered is about the difference of the different Taṭṭvas in the higher subplanes of each world. Taking Ākāsa-Taṭṭva of the Janoloka, we shall find it is coated over with one layer of matter. When we descend into the next lower world, *viz.*, Mahar, we shall find the same Ākāsa Taṭṭva with two walls of matter; we shall find it with five walls when we descend to the lowest world of our own. This principle applies to other Taṭṭvas also.

Worlds	Taṭṭvas	The figures of Taṭṭvas[1]	Sarīras	Ṭalas	Colours	Planets	Days
Saṭṭya	Mahaṭ	Totality	Paramāṭma	Aṭala	Blue[3]	Saturn	Saturday[2]
Ṭapaḥ	Ahaṅkāra	Individuality (a point)	Mahākāraṇa (Jīva)	Viṭala	Yellow	Venus	Friday
Janaḥ	Ākās	Sphere	Kāraṇa	Suṭala	Dark or Indigo	Jupiter	Thursday
Mahaḥ	Vāyu (Air)	Hexagon	Sūkshma	Ṭalāṭala	Green[3]	Mercury	Wednesday
Suvaḥ	Agni (Fire)	Triangle	Sūkshma	Mahāṭala	Red	Mars	Tuesday
Bhuvaḥ	Āpas (Water)	Crescent	Sūkshma	Rasāṭala	White or Violet	Moon	Monday
Bhūḥ	Pṛṭhivī (Earth)	Square	Sṭhūla	Pāṭāla	Orange	Suu	Sunday

[1] See pp. 30 and 31. [2] This is one version. [3] These two colours are sometimes exchanged.

CORRESPONDENCE OF LOKAS WITH ṬAṬṬVAS AND BODIES

In the above table, all the correspondences are not given. Each Ṭaṭṭva has its colour, as also its planet, day, etc. *Yogaṭaṭṭva* and other Upanishaḍs give out the colours and figures corresponding to each Ṭaṭṭva. Any astrological work will tell us all about the planets, days, etc., corresponding to each colour. Only for the two highest Ṭaṭṭvas, the two colours out of the seven not mentioned in the five Ṭaṭṭvas are taken, *viz.*, yellow and blue. The Ṭalas will be explained later on. The S'arīras or bodies are generally made to correspond to the three worlds; this is only a minor division. The correspondence of the three bodies with the seven worlds is given out in the *Sanāṭana Ḍharma Text Book*, Elementary, Page 66.

The first world Bhūrloka being made to correspond to Pṛṭhivī, all its Ṭaṭṭvas, Pṛṭhivī, Āpas, Agni, Vāyu, Ākās', etc., are therefore solid in their nature; in the second world even its Pṛṭhivī will appear as liquid; in the third, its Pṛṭhivī will appear like Agni or fire, and so on in each higher world. It should be remembered that each world has all the seven Ṭaṭṭvas. Strictly speaking, there are Pañcha-Mahā-Ṭaṭṭvas or the five great elements; but Mahaṭ is the total unity of matter as well as consciousness in the higher world which divides itself into units as Ahaṅkāra in the next lower world of Ṭapas, as stated before. It has been already

explained how the one Mahaṭ becomes the many Ahaṅkāras.

Turning for a moment to the S'arīras, the gross body is made to correspond not only with Bhūr but also with a portion of Bhuvar, as the second, *viz.*, Prāṇāmaya Kos'a is also of the physical, being the connecting link with the second world. The Sūkshma S'arīra is made to correspond with the second and the third worlds as also with the fourth or Maharloka. In the last, the Sūkshma body may be called the Kāraṇa Sūkshma; these three worlds have the form of the Ṭaṭṭvas beginning with the hexagon. The Ākās'a Ṭāṭṭva is spherical; so also the Kāraṇa-S'arīra. This Kāraṇa-S'arīra has the Jīvāṭmā or ray of light in the sixth world, which ray pervades the whole universe as Paramāṭma in the Saṭya-world.

The Denizens of the Seven Worlds

In the light of the above hints, we shall now be able to understand a little of the functions of the inhabitants of the different worlds. The highest world is said to be inhabited by either Brahmā or Manu. In the former case, it is Brahmaloka, the highest of the major seven worlds; when another name is given to it as Saṭyaloka or the Loka of truth and a Manu is posted as its presider, it is different from the Brahmaloka and is the highest subplane of a world. He is the one Heavenly Man who contains in Himself all that was, is, and will be

of His creations. His sons preside over the next lower world of Ṭapoloka and go by the name of Vairajas or the sons of Virāj or Manu. They include all the Jīvatmas or rays of Āṭmā. This world is called Ṭapoloka, as the Vairājas are said to be ever engaged in Ṭapas. The third world from above and the fifth from below is called Jana, meaning men, since the real man arises here. What constitutes the real thinking man is the Kāraṇa-S'arīra or the causal body. It is the one in which consciousness is functioning in the dreamless sleep, and is without dreams and desires. The causal body, being of the Ākās'a Ṭaṭṭva which is spherical, is described as an auric egg in the Theosophical literature. It is here that the Kumāras, Sanaka and other Munis live. These Munis have risen above the Sūkshma-S'arīra of Kāma and are living in the causal body, devoid of passion. It is only with the Kāmāgni that the subtle or astral body can be created. So the Munis could not create and refused to do so. After the subtle body had worked and developed, then sent they down the causal man to tenant the subtle bodies. This function of the Kumāras should not be confounded with that of Their advent on earth which took place under the orders of Rudra. Then we come to the Maharloka where the Ṛshis preside. The word Mahaḥ is from *mahi*—to worship, as the Ṛshis are the personages fit for worship on the parts of men and even Devas. It is also derived from महः or *mahas*—light, since the Ṛshis are with heavenly effulgence.

These Ṛshis range in the different Purāṇas from seven to twenty-one even. Their function at this stage seems to be connected with the creation of subtle bodies in different stages. Being located in the highest fourth sphere appertaining to the subtle body, They are created at the first yuga by Brahmā through his mind in order to create in the three worlds and hence They are called Mānasa-Puṭras or mind-born sons. Of these Ṛshis, Marīchi is, according to Manu, the progenitor of the Agnishvāṭas—the piṭṛs of the Ḍevas; Aṭri is the progenitor of the Barhishaḍs, the piṭṛs of the Asuras. "The *Vāyu Purāṇa* declares the seven class of Piṭṛs to have been originally the first Ḍevas, the Vairājas whom Brahmā with the eye of Yoga beheld in the eternal spheres and who are the Ḍevas of the Ḍevas. The *Maṭsya*............adds that the Ḍevas worshipped them."

Then coming to the Suvar world, we find it is a world tenanted by the Ḍevas and others. The word Suvar comes from *su* and *vṛṇoṭi*—it is one sought by the good. The inhabitants thereof are said to be 33 crores. The chief ones are: 1. the eight Vasus, 2. the eleven Ruḍras, 3. the twelve Āḍiṭyas, and 4. the twin As'vins or Inḍra and Prajāpaṭi as the *Chhānḍogya-Upanishaḍ* puts it. Hence there are thirty-three in all, each having a crore of legions under each one's command. Thus the total number of 33 crores is made up. Here the Asuras and Ḍevas are both taken into consideration.

Then coming to the two lowest worlds, we find the word *Bhū* means existence. It exists by virtue of Bhuvar or has the second world as its prototype. Bhuvar is compounded of the two *bhū* and *vṛenṭi*, *viz.*, seeking or having the Bhū as its basis in the lower world. The physical world is but the copy of the higher world—Bhuvar or astral. Similarly the physical is made after the astral. In the second world which is between the sun and the earth are said to exist, according to the *Bhāgavaṭa Purāṇa*, Rāhu, Keṭu, Siḍḍhas, Chāraṇas, Viḍyāḍharas, Yakshas, Rākshasas, Pis'āchas, Preṭas, Bhūṭas, etc.

Ṭalas

Let us now turn our attention to Ṭalas. They also are seven in number. The world Loka is from लोक to see, while the word Ṭala is from तल which means place. Hence Ṭala is more concrete than Loka. The seven Ṭalas are named a little differently in the many Purāṇas. The *Bhāgavaṭa Purāṇa* names them thus, which names seem to be more consistent. They are: Aṭala, Viṭala, Suṭala, Ṭalāṭala, Mahāṭala, Rasāṭala, and Pāṭāla. Each Ṭala corresponds to a Loka: Pāṭāla corresponding to Bhūrloka, Aṭala to Saṭṭyaloka and the other Ṭalas to other Lokas, as in the above table. Taking the seven worlds or planes in all, each world or plane has its upper and lower aspects, *viz.*, Loka and Ṭala ;

the lokas representing the Jñāna or Spiritual aspect and Ṭala, the Ajñāna or non-spiritual which represents the intellectual aspect. In man, they represent the two centres of Heart and Brain. Hence it is that the minor Upanishaḍs deal with them from the metaphysical standpoint as the Jñāna and Ajñāna Bhūmikās. They make mention of seven Jñāna and seven Ajñāna states. In the spiritual states, the "I" in man expands to the All— महतोमहीयान् the greatest of the great; in the Ajñāna or intellectual states, the "I" contracts to the lowest possible space of Ahaṅkāra, till it vanishes into nothing called "अणोरणीयान् or the atomic of the atomic." In the Lokas which represent the spiritual side, there is the development of expansion; in the Ṭalas, there is the dwindling into a point or nothing. Hence we find in the seven Ṭalas the highest, *viz.*, Aṭala which is no place. The sixth Ṭala is termed Viṭala—*viz.*, away from Ṭala or space which is very near dwindling into nothing. The fifth Suṭala means good Ṭala, since it is the critical point when one passes from Ṭala to Aṭala. Here Bali, the great Emperor who, in the Vāmana or dwarf Avaṭāra of Vishṇu was pressed down to Suṭala with Vishṇu's feet is now there along with Vishṇu, as Upenḍra, guarding his place. Probably Bali, the future Inḍra, is there in order to warn souls not to pass beyond Suṭala into Aṭala for destruction, unless and until they had developed spirituality on the side of the

Lokas and been able to expand themselves to the All. Had spirituality been previously developed, there would have been no danger in passing through the higher Ṭala. Then we come to the middle world, *viz.*, Ṭalā-ṭala or Ṭala-Aṭala, since it is the connecting link between the three lower Ṭalas and the three higher Aṭalas; then to the third and the second Ṭalas, Mahāṭala and Rasāṭala. The second Ṭala corresponds to water and hence it is called Rasāṭala. The third is so termed because it is the great Ṭala beyond which there is the smack of Aṭala or shrinkage arising. The first is Pāḍa-Ṭala—hence Pāṭāla—since it is at the feet of the Bhūrloka, the Spiritual. On this earth, Bhāraṭavarsha is the spiritual portion. Opposite to it, are its antipodes of America which was called Pāṭāla, and where in the early days abode the Rākshasas of Hiraṇyakas'ipu, etc.

In order to understand the relationship of Lokas and Ṭalas, a simile may be given. Imagine a house with seven stories reflected in the water at its base. The first and lowermost story will be seen in the water first; then will come the second, then the third, and so on. Similarly is Pāṭāla seen first and then other Ṭalas extend beyond till we reach the highest. This means that when a fall takes place from a spiritual height, deeper will be the fall in Ṭalas. Here it should be borne in mind that both Lokas and Ṭalas have to be passed through for perfect evolution. In other words, both spirituality and intellectuality are necessary for

development; otherwise progress becomes lop-sided only. The danger comes in only when intellectuality alone is developed without any spirituality. For then we shall be developing a number of Machiavellis who will be but a bane to society through selfishness. Should the reverse be the case, *viz.*, of developing spirituality or unselfishness alone without intellectuality, there will be no harm done; only the spiritual man will not be of much use to the world; intellectuality will have to be developed later on.

If we turn to the *Bhāgavaṭā Purāṇa,* these seven Ṭalas are posted on the reverse side of the Bhuvarloka alone and below the earth, after describing the Bhuvarloka as being above the earth between it and the sun. It will be easily inferred therefrom that the seven Ṭalas described are only subdivisions of the second plane corresponding to Bhuvarloka. In them are described the different denizens. They throw light on the S'iva Purāṇas and the hosts of S'iva that appear therein. In Pāṭāla are Nāgas. These seem to the elementals of the ethereal Pāṭāla, serpent-like in appearance. They appear in the physical Pāṭāla too, *viz.*, America; for we hear from the Hiṇḍū works of Arjuna going to Pāṭāla and marrying Ulūpī the daughter of a Nāga. These creatures, notwithstanding their tail, do not creep but contrive to run, walk and fight. Then come the Ḍaiṭyas and Ḍānavas and Pānis in the Rasāṭala, who incarnate on earth at different periods. In the Mahāṭala reside the many-headed

serpents, the progeny of Kadru. In Ṭalāṭala, rules Māyā, the Ḍānava king. His three Puras (cities or worlds) were according to *Skanda Purāṇa* destroyed by S'iva, who again reinstated him. Suṭala is ruled by Bali as stated before; and Viṭala by S'iva as Bhava; while Aṭala is presided over by Bala, the son of Māyā.

Let us close this chapter on Space with the magnificent description by Ṛshi Parās'ara of the Pralaya, the one that closes his life. "When by dearth and fire Lokas and Pāṭālas are withered up......, the progress of Elemental dissolution is begun. Then first the (Āpas) waters swallow up the property of Pṛthivī (the Ṭanmāṭra of smell) and Pṛthivī deprived of this property proceeds to destruction.... and becomes one with Āpas.....when the universe is thus pervaded by the water of Āpas, its rudimentary flavour is licked up by the Agni Ṭaṭṭva...and the waters themselves are destroyed......become one with Agni; and the universe is therefore entirely filled with ethereal flame. The element of Vāyu seizes upon the rudimental property or form which is the cause of light and that being withdrawn, all becomes of the nature of Vāyu......Vāyu, then accompanied by sound which is the source of Ākās' extends everywhere throughout the ten regions until Ākās' seizes upon Spars'a, its rudimental property. by the loss of which Vāyu is destroyed and Ākās' remains unmodified; devoid of form, flavour, Spars'a and smell, it exists with size and vibration and pervades the whole of

space. Then the origin of Bhūṭāḍi devours sound and all the existing elements are merged into their original. This primary element is consciousness combined with the property of Ṭamas and is itself swallowed by Mahaṭ whose characteristic property is Buḍḍhi; and Pṛṭhivī and Mahaṭ are the inner and outer boundaries of the universe. In this manner reckoned from Mahaṭ to Pṛṭhivī,......... these seven successively re-enter into each other. The egg of Brahmā is dissolved in the waters that surround it with its seven Ḍvīpas, the seven oceans, the seven regions, and their mountains...........That Spirit (Sarves'a) which is other than the embodied Spirit and in which there are no attributes of nāman, Jāṭi or the like—remains as the whole existence. Prakṛṭi and Purusha both resolve (finally) into the Supreme Spirit."—*Vishṇu Purāṇa* Ams'a VI, ch. 4., as translated by Wilson.

CHAPTER IV

VAMS'A

The next topic I have to deal with is the genealogy of the Devas, etc. They all arise out of the body of Brahmā. How does Brahmā arise? Out of Nārāyaṇa, the Mahāvishṇu, Brahmā is said to arise from his navel. This symbology we shall enter into later on. Let us at the moment take Brahmā, the Creator. Out of the different parts of His body, all creations are said to arise? What does that mean? As Brahmā represents the heavenly or Cosmic Man who presides over the universe as Creator, corresponding to the Adam Kādmon of the West, the descriptions in the Purāṇas will not seem unreasonable. Just as a modern scientist will trace things to their original source, so the Paurāṇic writers went for the origin of Creation to the primal cause of all, *viz.*, the body of the universe animated by an intelligential principle namely Brahmā.

At the commencement of His Day, when the third world had to be first created, Brahmā arises with His Virāt-Svarūpa of a mental body, just as each man has

his Manomaya Kos'a or mental body, since the universe and man are counterparts of one another. It is out of this mental body of Brahmā that all his creations arise. They are called Mānasa-puṭras or mind-born sons, since they arise out of his mental body. As the lower mental body has its limbs, etc., so out of his different limbs arise the different creations. The mind-born sons were the souls of Ṛshis living in the higher world of Maharloka, who were given bodies in the third world through Brahmā's cosmic body. Hence we find in the Vishṇu, Bhāgavaṭa and other Purāṇas descriptions of the different limbs out of which the Ṛshis and others arose. As I said before, the three classes of Spiritual Aḍhikārīs of officials had to arise: *viz.*, 1. Manu, 2. the Ṛshis, and 3. Inḍra and other Ḍevas. But in the first period, other sets of beings are also introduced, *viz.*, Prajāpaṭis or creators, fulfilling the place of Brahmā on a minor scale, as also Ḍharma and Aḍharma. The Ṛshis and Prajāpaṭis are said to rise out of the different portions of the body of Brahmā on account of their respective functions. Ḍharma came from Brahmā's right breast; Aḍharma from his back; Nāraḍa from his bosom; Ḍaksha from his thumb; Vasishtha from his Prāṇa; Bhṛgu from his skin; Kraṭu from his hands; Karḍama (Prajāpāṭi) from his Chhāyā or reflected shadow, etc.

Then as regards the creation of Manu, there are different accounts in the Purāṇas, due probably to

the difference of Kalpas. But the *Vishṇu Purāṇa* puts it thus: Brahmā asked the Munis, Sanaka and others to create; but they refused to do so, as they had not the Gārhapaṭya or household fire. Hence He became angry and forth from his Lalāta or forehead issued Rudra as Ardhanāri—half-male and half-female. He asked it to divide; one half of it became Svāyambhu Manu and the other half S'aṭarūpā, his wife. Sanaka and other Munis were beings leaving in Janoloka in the causal bodies of Jñāna, devoid of Kāma or passion. Hence they could not create Kāmic or mental bodies and refused to create, as they had not the household or Kāmic fire. It is the Ṛshis and others that arose out of Brahmā's body at this stage and not the Munis. Hence Brahmā himself had to create the Manu and created him out of his cosmic brain and not through any sexual contact.

Here I shall have to pause and say something about the multiplication of species. Besides the four chief modes of the same as known now, there were other modes that obtained before. Here we shall have to take up the mind-born mode. Supposing a form of human body had to be created through the mind; how was it done? It seems to be thus. Whenever a human or any other form has to be created, two opposite elements are necessitated. In man, it is the ovum and spermatozoon. Similarly in the higher realms of nature, there are two called Nāḍa and Bindu; Nada meaning sound, stands for the sound impulse that begets the

male element; and Binḍu is the oval form like the seed, the female element. It is through the union of the two that all forms are created in this world. And these two are secreted now in man through the male and female organs. Similarly in the brain there are two organs, the pitituary body and the pineal gland, called in the Hinḍū writings Ḍvāḍas'ānṭa and Sahasrāra which, if examined, correspond exactly to the male and female organs. Through the union of these two organs, the mind was made to secrete the Nāḍa and Binḍu which uniting together generated the form that came out of the Lalāta or forehead as a mental form which became physical afterwards; the subtle forehead having an opening in its middle, to represent which the Hinḍūs mark the middle of their forehead. Thus it was that Brahmā created, out of the union of the two centres in the brain, a hermaphrodite or androgyne body, issuing out of his forehead. When this bisexual body divided under the orders of Brahmā, one half of it was Svayambhu, the man, and the other half was S'aṭarūpā, the woman. In the above process is described the origin of sexes too. Before man became sexual as he is now, he was bisexual; and before that, he was a-sexual, *i.e.*, without any sex of body. The first Manu did not rise out of any human being, as later Manus arose, but came out of the cosmic body of Brahmā. Hence he is called Svāyambhu, the self-existent. His wife who represents the material side is called S'aṭarūpā. It means the one having 100 or

myriads of forms. Matter has the power of assuming myriad after myriad of forms; while Purusha which is one appears many through the multiplicity of matter through which it works.

This self-existent Heavenly Man after passing through the a-sexual, bisexual, and sexual stages generates two sons and the three daughters named Âkûṭi, Devahûṭi, and Prasûṭi, who marry respectively the Prajāpaṭis, Ruchi, Karḍama, and Ḍaksha. Âkûṭi bears to Ruchi, Yajña and Ḍakshiṇa, whose ten sons form the Sushita Devas of the first Manvanṭara. Devahûṭi has one son Kapila, a minor avaṭâra of Vishṇu, and nine daughters who are all married to the nine Ṛshis, Marichi, Aṭri, etc., since there were the ten Ṛshis in the first period—of whom Nârada, the eternal celibate who is of the Nivṛṭṭi path only, did not marry. Through the nine Ṛshis, the Asuras, Devas and others arose. Prasûṭi, through Ḍaksha, had sixteen daughters, of whom Saṭi married S'iva; Svaḍhâ, the Piṭṛs; Svāhā, Agni; and the other thirteen daughters, Ḍharma. In this third world, Agni having come into existence, we find Svâhâ marrying Agni-Abhimânin Devaṭâ or the intelligence presiding over fire, through whom the three fires presiding over the three worlds, as well as in each world, come into being called S'uchi (the pure), Pavamâna (the purifier), and Pâvaka (the purified), and who in their turn produce fifteen fires each, thus making the total of 49 fires. The piṭṛs arise

through Svaḍhā. Regarding the other thirteen daughters who are all married to Ḍharma, the following table will give us some idea of them :

DAKSHA MARRIED TO PRAS'ŪṬI

All married to Ḍharma.

S'raḍḍhā	Maiṭrī	Ḍayā	S'ānṭi	Ṭushti	Pushti	Kriyā
Saṭya	Prasāḍa	Abhaya	S'ama	Harsha	Garva	Yoga

Unnaṭi	Buḍḍhi	Meḍhā	Ṭiṭikshā	Lajjā	Mūrṭi
Ḍarpa	Arṭha	Smṛṭi	Kshema	Vinaya	Nara, Nārāyaṇa

All these daughters represent in addition qualities of an abstract nature. Mūrṭi is that which is conditioned or limited by size or vibration; hence through it, arise the distinctions or Nara and Nārāyāna or Jīvāṭma and Paramāṭma. From S'raḍḍhā or faith arises truth; from Maiṭrī or friendship arises Prasāḍa or grace; from Ḍayā or compassion arises fearlessness; from S'ānṭi or quiescence arises S'ama or control of mind; from Ṭushti or contentment arises Harsha or joy. Pushti or plenty breeds pride; through Kriyā or continuous action alone, yoga can be achieved; a person of Unnaṭi or high position looks down upon others in low position and hence has Ḍarpa or contempt and superciliousness. The man of

Buddhi alone can earn much of Artha or wealth; the man of Medhā or intelligence has remarkable Smṛti or memory; Tiṭikshā or endurance generates Kshema or prosperity; the man of Lajjā or shame has Vinaya or modesty or good manners. Besides the above, Adharma marries Mṛtyu and their progeny arises thus:

ADHARMA MARRIES MṚTYU

Dambha (hypocrisy)	marries	Māyā (illusion)
Lobha (greed)	,,	Sathata (one with scales)
Krodha (anger)	,,	Himsā (injury)
Kali (dissension or Strife)	,,	Durukṭi (harsh or offensive word)
Mṛtyu (death)	,,	Bhīṭi (fear)
Niraya (hell)	,,	Yāṭanā (suffering)

From the foregoing, it will be seen that certain virtues and vices are given which generate others in turn; so that when the root virtues are developed by one, the resulting ones arise as a matter of course in him. Moreover each virtue or vice is not a mere abstract something but is an entity of an intelligential character, coming forth from the Creator in the first period.

The Two Sons of Manu

Let us next turn our attention to the two sons of the Manu. They are named Uṭṭānapāḍa and Priyavraṭa. The former word means "one with upturned feet"; and the latter means "one having desirable ordinances or loving obedience". The former is concerned with the creation of the two higher worlds; the latter with that of this terrestrial chain called Bhūrloka. It is the latter that is said to have his one-wheeled chariot on this earth and to have made the seven seas and the seven Ḍvīpas; we shall therefore first consider the creation of the former. Uṭṭānapāḍa had two wives Sunīṭi, (the Good Law) and Suruchi (good taste or beauty.) The former brought forth a son by the name of Ḍhruva, the immutable and the latter Uṭṭama, the high. Their story runs thus: The latter son who was more in the graces of the father through his mother, the younger wife, was seated on the father's lap, and Ḍhruva ran for a place thereon but was refused by his stepmother. Nothing undaunted, this lad of five went to the forest to meditate upon Vishṇu, and in spite of the many trials which he was able to overcome, was blessed with the sight of the Great One. When asked the object of his meditation, the lad wanted Nirvāṇa, but was given the supreme place of Ḍhruva, the Polar Star to preside over for this day of Brahmā, which was the real purpose of his Ṭapas. Here two things should be borne in mind. Ḍhruva, the Polar

Star is not a mere material something, but is presided over by the conscious entity called at the present period Ḍhruva; the second point is that Ḍhruva from that august position is administering the affairs of the three worlds. Hence Ḍhruva's line represents the genealogy of the celestials of the two higher worlds, Bhuvaḥ and Suvaḥ; while Priyavraṭa and his progeny concern themselves with this Bhûrloka only. Before we trace the genealogy of the two lines of Uṭṭānapāḍa and Priyavraṭa, it will be well we consider two points in connection with the three worlds. In these three worlds where the sun being in the middle of the three worlds (*viz.*, in the second) is said to illuminate these three worlds there are stated, by the leading members of the Theosophical Society, to be the different schemes of evolution where evolution has taken or will take place. They are: 1. Vulcan (a secret name for a planet), 2. Venus, 3. Earth, 4. Jupiter, 5. Saturn, 6. Uranus, and 7. Neptune. The second point is that in this earth-scheme before evolution came down to this terrestrial earth to develop man there were the previous evolutions of Asuras, Ḍevas, and Piṭṛs.

Regarding the first point, no express reference is made in the Purāṇas that I have read. Perhaps other Purāṇas not read by me may disclose some proofs. One proof is given out by Madame Blavatsky and that is the mention of S'ukrāchārya in the Purāṇas. He plays a leading part as the Guru of the Asuras on

earth. S'ukra is Venus and hence S'ukrāchārya, according to Madame Blavatsky, should have or has come from Venus. In the mention of the different Planets in the Space between the Sun and Ḍhruva, Venus finds a place but not Uranus or Neptune.

Let us turn then to the second point concerning which direct proofs exist.

Asuras, etc.

The four classes of creation by Brahmā are Ḍevas, Piṭṛs, Asuras, and Manushyas (men). In their creation there is some peculiarity, for which I shall quote the words of the *Vishṇu Purāṇa* Ams'a I, ch. 5:

स्थावरान्ताः सुराद्यास्तु प्रजा ब्रह्मंश्चतुर्विधाः ।
ब्रह्मणः कुर्वतः सृष्टिं जज्ञिरे मानसास्तु ताः ॥
ततो देवासुरपितॄन्मानुषांश्च चतुष्टयम् ।
सिसृक्षुरम्भस्येतानि स्वमात्मानमयूयुजत् ॥
युक्तात्मनस्तमोमात्रा उद्रिक्ताभूत्प्रजापतिः ।
सिसृक्षोर्जघनात्पूर्वमसुरा जज्ञिरे ततः ॥
उत्ससर्ज ततस्तान्तु तमोमात्रात्मिकां तनुम् ।
सा तु त्यक्ता ततस्तेन मैत्रेयाभूद्विभावरी ॥
सिसृक्षुरन्यदेहस्थः प्रीतिमाप ततः सुराः ।
सत्त्वोद्रिक्ताः समुद्भूता मुखतो ब्रह्मणो द्विज ॥
त्यक्ता सा तु तनुस्तेन सत्त्वप्रायमभूद्दिनम् ।
ततो हि बलिनो रात्रावसुरा देवता दिवा ॥
सत्त्वमात्रात्मिकामेव ततोऽन्यां जगृहे तनुम् ।
पितृवन्मन्यमानस्य पितरस्तस्य जज्ञिरे ॥

उत्ससर्ज पितॄन्सृष्ट्वा ततस्तामपि स प्रभुः ।
सा चोत्सृष्टाभवत्सन्ध्या दिननक्तान्तरस्थितिः ॥
रजोमात्रात्मिकामन्यां जगृहे स तनुं ततः ।
रजोमात्रोत्कटा जाता मनुष्या द्विजसत्तम ॥
तामप्याशु स तत्याज तनुं सद्यः प्रजापतिः ।
ज्योत्स्ना समभवत्सापि प्राक्सन्ध्या याभिधीयते ॥
ज्योत्स्नायामिव बलिनो मनुष्याः पितरस्तथा ।
मैत्रेय सन्ध्यासमये तस्मादेते भवन्ति वै ॥
ज्योत्स्ना रात्र्यहनी सन्ध्या चत्वार्येतानि वै प्रभोः ।
ब्रह्मणस्तु शरीराणि त्रिगुणोपाश्रयाणि तु ॥

"And when Brahmā creates the world anew, they are the progeny of his Manas in the fourfold condition of Devas, men, animals, or inanimate things. Brahmā then being desirous of creating the four orders of beings termed Devas, Asuras, Pitṛs, and men, *Yuyuje* (*viz.*, collected his mind unto itself). Whilst thus concentrated, Ṭamoguṇa pervaded his body; and there the Asuras were first born, issuing from his thigh. Brahmā then abandoned that form which was composed of Ṭamas and which being given up by him became night. Continuing to create but assuming a different shape, he experienced pleasure; and thence from his mouth proceeded the Devas, endowed with Saṭṭvaguṇa. The form abandoned by him became day in which Saṭṭva predominates; and hence by day, the Devas are the most powerful and by night the Asuras. He next assumed another person in which the rudiment of Saṭṭva also prevailed; and thinking of himself as the father of the world, the Piṭṛs were born from his side. This body when he abandoned it became Sanḍhyā (or

the evening twilight, the interval between day and night). Brahmā then assumed another person pervaded by Rajoguṇa; and from this, men in whom Rajas predominates were produced. Quickly abandoning that body, it became Jyotsnā (morning twilight or the dawn). At the appearance of this light of day, men feel most vigour; while the Pitṛs are the most powerful in the evening season. In this manner, O Maitṛeya, Jyotsnā (dawn), Rāṭri (night), Ahaḥ (day), and Sanḍhyā (evening) are the four bodies of Brahmā invested with the three Guṇas."

Besides these four, Yakshas, Rākshasas, Sarpas, etc., were also born. The above description seems to be rather unmeaning but Theosophy sheds profound light on it.

Explanation of Consciousness and Appearance through Him

Generally the Asuras are supposed to be the dark powers as opposed to the Ḍevas or shining ones. But in the above version, how is it that Brahmā creates the Asuras before Ḍevas and others? According to Madame Blavatsky, the word Asura originally came from *Asu*, the breath of Brahmā. It was later on that they were made to mean *a*-suras or *not*-suras, who were not Ḍevas or were opposed to them. Zoroastrianism which was derived from Hinḍūism and incorporated most of the ideas and words from it has Ahura Mazda as a good one though the word Ahura is from the Asura of Hinḍūism. Hence the word Asura meant originally a good angel. It was later on when the creation of

this terrestrial earth took place and some of the Asuras refused to incarnate in the early Root Races, they become rebels and obtained a bad name. In the Purāṇas as well as in *Yoga Vāsishtha* whenever a war took place between the Devas and the Asuras, it was the Asuras that gained the day; and the Devas that got worsted prayed to Vishṇu for help. So the Asuras stand for the positive or active powers of the universe and the Devas for the negative or passive. Just as positive and negative aspects are both necessary for the creation of a form or result, so both the Asuras and Devas are necessary for progress in the world. So it is said in the *Yoga Vāsishtha* that when Prahlāda after meditating upon Vishṇu was about to merge into Him, the Devas went to the Supreme and complained of there being no work for them in the absence of their opponents, Asuras.

In the above story, the creations arising out of the body of Brahmā which is day, night, or twilight have to be explained. If time is succession of events in Space, we can naturally understand how Brahmā originally willed in Space the succession of events so that they may be enacted down below. In addition to the general ideas about them, there are some particulars which Theosophy enters into about them as well as the Pitṛs.

Taking five worlds or planes (since the causal body begins from there) and dividing the third world into two, it arranges their evolution thus:

		Asuras			Ḍevas			Pitṛs			Men		
5th world		A		G		...			...			...	
4th world		B		F	A		G		...			...	
3rd world	upper	C		E	B		F	A		G		...	
	lower		D		C		E	B		F	A		G
2nd world			...			D		C		E	B		F
1st world	upper		...			...			D		C		E
	lower											D	

From the above table, it will be found that the evolution of the Asuras begins from the fifth world and goes down to the lower levels of the third world; in descent or in evolution from A to D which is the grossest of the matter of the Asura evolution, each soul puts on the coating of the matter of each. In ascent, it gleans the experiences from E to G: D being the stage of transition. Thus the passage from A to G is called a Round and seven such Rounds complete the chain of Evolution, the fruitage of which was the Asuras.

Similar is the process of evolutiou going on in the second or Ḍeva Evolution, as well as other Evolutions; only the succeeding evolution begins one plane lower down, *viz.*, the fourth and descends to a plane lower down; in the third or Pitṛs' Evolution, it begins on the upper levels of the third plane and goes down to the upper levels of the first plane where the globe D is our moon; in the fourth or manushya Evolution, it begins on the lower levels of the third plane and ends with the lowest level of the first with the globes

C and E which are on the higher levels of the first plane standing for Mercury and Mars.

According to Theosophy, Piṭṛs give their astral bodies to the orders of creations on this gross earth-chain; the Ḍevas, the lower mental bodies; and the Asuras, their higher mental or causal bodies. But in some books, different class of Piṭṛs are mentioned as Agnishvāṭas, Barhishaḍs, etc. Thus according to Theosophy the Sankalpa of Brahmā fructified itself on those planes of the Universe.

Uṭṭānapāḍa Line of Creation

As said before, we have Ḍhruva who was the son of Uṭṭānapāḍa as a progenitor. The Purāṇas and especially the *Vishṇu Purāṇa* and traces the genealogy from the first Manu down to the present (*viz.*, Vaivasvaṭa) in one uninterrupted succession over enormous periods, without the gap of the many Manvanṭaric and sub-Manvanṭaric deluges in which the world and globes were at rest. The Paurāṇic writers never cared to enter into these details. They traced the genealogy alone—and that in a few pages—of the great Beings and did not pause to turn from the subject. Perhaps if the details of the different orders of creation had been given, such as of their bodies, customs and habits, etc., volumes after volumes would not have sufficed for the purpose. Even of the genealogy, there are certain landmarks only. From Ḍhruva to Vaivasvaṭa which range over millions of

years, there are mentioned about 14 or 15 generations only. After about ten generations comes Pṛṭhu, the author of this Pṛṭhivī or earth. Some important points may be noticed. Ḍhruva marries two wives: Ilā and Brāhmī; through the former, he has Prāṭa, Māḍhyānḍina, and Sāyam which mean morning, noon, and evening; through the latter, he has kalpa and vaṭsara or year. All these are periods of time, presided over by Intelligences. No doubt they denote the stages of evolution of the three worlds; the time of day and night in the third world is reckoned by our terrestrial year and that in the second, by our one month, as Manu says in Chapter I, 66 and 67. Moreover, we find here the Devaṭās through whom the three fires, etc., are brought down to earth. Let us study the manner in which Pṛṭhu inaugurates his reign on earth. There was a king named Vena who became arrogant and said: "I alone am the lord of Yajña or sacrifice for who but I is entitled to the oblations." In spite of all respectful expostulations on the part of Ṛshis, the impious monarch gave orders that all good acts should be stopped. Thereupon the Ṛshis 'fell upon the king and beat him with blades of Kus'a grass consecrated by Manṭras and slew him who had been already destroyed by his impiety towards God'. Then the Ṛshis churned out of his body a person by name of Pṛṭhu after whom the name Pṛṭhivī was applied to the earth. The good king in order to clear the earth of its obstructions and make it level

and yield its fruits to his subjects took his bow and went after Earth to yield her milk of sustenance. But Earth, as stated in the allegory, flew for her life before Pṛṭhu and after assuming the form of a cow, hid herself in the regions of Brahmā. . Pṛṭhu took a calf to milk it—the calf differing in the different books, Svāyambhuva Manu in one, or Inḍra in another, or Himāvaṭi in another, which refer to the different periods. This story refers not to our physical earth as it *is* now but to the subtle one, according to one version, in the first period of this earth-chain. Then we come, as the fifth in this line, to Ḍaksha the patriarch who was born again on earth and who at first had two sets of sons each, ten thousand in number called Haryās'vas and Sabalās'vas, who were converted into ascetics by Nāraḍa, for which Ḍaksha cursed him to roam everywhere. Then sixty daughters were born to him ; ten were married to Ḍharma through whom Time and Space Ḍevaṭas arose on earth. Two were married to Bhūṭa through whom arose Ruḍra and others ; two were married to Aṅgiras, generating Piṭṛs, etc. ; two to Kṛs'āsva generating Ḍhūmakēṭu (comets), etc. ; four to Ṭārakshа generating Garuda (eagle), Aruṇa and serpents, flying birds, locusts, and moths ; twenty-seven to the moon thereby generating the twenty-seven stars in the twelve signs of the Zodiac ; and thirteen to Kas'yapa.* It is Kas'yapa's progeny that is of importance. Aḍiṭi, one of his wives brings forth the present Sun called Vivasvān whose son the

present Manu is. Ḍiṭi and Ḍanu generate the Demons called Ḍaiṭyas and Ḍānavas; Ilā bringing forth plants while Ṭimi and other wives are the mothers of aquatic animals, cloven-footed, etc., as well as Ganḍharvas, Apsaras, Rākshasas, etc.

Two points have to be remembered here. In the first or Svāyambhuva period of this earth, evolution rose by degrees from the vegetable, to the animal and then to the human Kingdom; but in this period of our terrestrial earth, it was reversed. From man came forth not only man but also plants and animals and even clouds and things of the earth. The second point is recorded in the *Vishṇu Purāṇa*, namely, that the mode of propagation of species as obtaining now amongst human beings came then into existence. As the *Vishṇu Purāṇa* Ams'a I, ch. 15 puts it:

ततः प्रभृति मैत्रेय प्रजा मैथुनसंभवाः ।
संकल्पाद्दर्शनात् स्पर्शात् पूर्वेषामभवन् प्रजाः ।
तपोविशेषैः सिद्धानां तदात्यन्त तपस्विनाम् ॥

"From that period forwards, living creatures were generated by sexual intercourse; before the time of Ḍaksha, they were variously propagated by the will, by sight, by touch, and by the power of Ṭapas of Siḍḍhas and other Ṭapasvins."

Priyavraṭa or Earth-Chain

Let us turn to the earth-chain which is called Bhūrloka. It is not this physical earth alone that

constitutes it. There are others that are subtler in matter. In order to understand its locality, let us first consider the terrestrial system in relation to the lokas and ṭalas. The whole world is called Brahmāṇḍa or Brahmā's egg. Let us suppose that there are seven such eggs, composed of subtler and subtler matter and interpenetrating one another—the second egg interpenetrating the first and extending beyond; the third interpenetrating the first and the second and extending beyond, till we reach the seventh which interpenetrates all the six worlds and extends beyond. In this manner, we can imagine all the seven worlds in a plane figure as seven concentric circles, the diameter increasing for each higher world. Each of these eggs has its two diameters, longitudinal and transverse, or the two—major and minor axes. The upper half of these eggs in the longitudinal direction may be termed the lokas and the lower half in the same direction, the ṭalas; whereas the Bhūrloka extends in the transverse direction and hence is one that can be traversed by the feet. Therefore it is said in the *Bhāgavata Purāṇa* that the official presiding over Bhurloka, *viz.*, Priyavraṭa, drove his chariot seven times round the earth and the ruts left by the wheels became the beds of the oceans separating it into seven Dvīpas. The *Vishṇu Purāṇa* describes it in the ordinary prosaic manner that he divided the earth into seven portions which he gave to his seven sons, his three other sons having become ascetics.

The Bhāgavaṭa version gives us two facts about the seven divisions made of this Earth-chain, each division surrounded by an ocean made by the ruts of the wheel. The Ḍvīpas are named Jambū, Plaksha, S'ālmali, Kus'a, Krauñcha, S'aka, and Pushkara, surrounded respectively by the oceans of salt, sugar-cane juice, wine, clarified butter, curds, milk, and fresh water. Of course, each ḍvīpa is given a certain area, as also the sea surrounding it. About these, there is a certain peculiarity that occurs in the *Vishṇu Pūrāṇa.* At the end of the first chapter of the Second Ams'a, Ṛshi Parās'ara, after describing to Ṛshi Maiṭreya the seven ḍvīpas, says thus:

एष स्वायम्भुवस्सर्गो येनेदं पूरितं जगत् ।
वाराहे तु मुने कल्पे पूर्वं मन्वन्तराधिपः ॥

"This was the creation of Svāyambhuva Manu by which the earth was peopled when He presided over the first Manvanṭara in the Kalpa of Varāha." Then again in the second chapter of the same Ams'a, another description of the same ḍvīpa is given. Only in the first chapter, no seas surrounding the ḍvīpas are given, while in the second chapter both are mentioned. Why are there two statements about the ḍvīpas? For what are these ḍvipas and the seas?

Upon these questions, the Purāṇas are silent; they only give the distance, the mountains, etc. It is here that the Theosophical writings throw much light.

Before we go into the explanations of Madame Blavatsky, let us in a diagram understand the position of ḍvipas.



Jambūḍvipa is in the midst of all ḍvipas with Meru in the centre. Meru means its central axis. In man's body, it is the vertebral column.

Jambū is one lakh of Yojanas, with the salt water surrounding it of the same distance. Plaksha is twice this distance, with the sea surrounding it to the

same distance: thus each ḍvīpa increases by twice the distance in this manner.

Madame Blavatsky in *The Secret Doctrine* states that all these ḍvīpas refer to our chain; Jambūḍvīpa represents our own globe, while the other globes are our invisible companion globes. They are composed of subtler and subtler matter as they extend beyond. They are not physical continents as some suppose but subtler globes in which evolution of a higher order takes place. The seas surrounding them of milk, sugar-cane juice, etc., stand 'for the Milky Way and the various congeries of nebulæ'. Just as the salt water now surrounds this centre of ours, so liquid matter presenting the appearance of wine, etc., surrounds each ḍvīpa. In order to understand the two descriptions of the ḍvīpas in the *Vishṇu Purāṇa*, let us present in a diagram the evolution of the earth in the four planes of the physical state.

4th plane	A		G
3rd plane	B		F
2nd plane	C		E
1st plane		D	

As said before, the first plane is physical and as we ascend from it to the higher planes, matter becomes subtler. From the fourth plane, the globe A descends into the third and becomes coated over with its matter; then descending into first, it becomes coated over with

four coatings; it is these coatings that are developed in the ascent to globes E, F, and G, when one Round is completed. In this way, seven Rounds have to be completed before evolution is perfected on this planet of ours. In the first Round Svayambhu, the Root Manu started evolution and went on looking after it till the evolution on all the globes from A to G was completed; in the pralaya, Svārochisha Manu kept these globes as a seed in himself, in order to hand it on to his successor Uṭṭama, the Root Manu who started the second Round and after completing it handed it on to his seed Manu, Ṭāmasa. The third Round was inaugurated by Raivaṭa and closed by Chākshusha. The fourth Round was started on globe A by Vaivasvaṭa and has proceeded till now to globe D, this physical earth. This Round will be completed only when the evolution in the remaining globes E, F, and G are over. Therefore the description in the first chapter of the *Vishṇu Purāṇa* applies according to Madame Blavatsky to the first or Svâyambhu Round and the second chapter applies to our fourth Round. Even in the fourth Round, there are two evolutions referred to, the one, evolution on all the globes from A to G and the other on this globe D alone. The description of the ḍvīpas refers to both.

Before we enter into the next subject, *viz.*, our physical earth, one remark may be made. It has been stated of late by the leaders of the Theosophical

Society that the globes C and E in our Round are Mars and Mercury. The Purāṇas do not corroborate that statement. According to them, the planets Mars and Mercury are located between Venus and Jupiter.

Let us then consider globe D, with which we are more intimately concerned, and study the evolution taking place there. These seven ḍvīpas are also located on globe D. How then are we to understand the divisions here? Even here the descriptions in the Purāṇas of the ḍvīpas do not tally with those found on this earth of ours. Theosophy explains it by saying that there were different other portions of earth existent before, which have been submerged in the ocean and that this earth after doing its work will go down into a watery grave and be succeeded by two other ḍvīpas called S'aka and Pushkara. The four ḍvīpas that have till now disappeared, are said to be Plaksha, S'ālmali, Kus'a, and Krauñcha. It is said that the purpose of the seven ḍvīpas is to develop each Root Race of humanity, and when all the seven Root Races are over, the purpose of this earth will have been accomplished.

Let us put the teaching concerning the ḍvīpas and humanity, together with other particulars, into tabular form:

Dvipas	Place	Humanity	Sex	Mode of propagation	Height
1. Krauñcha	North Pole ...	Rudimental human ethereal form.	A-sexual ...	Budding or fission.	About 175 ft.
2. Kus'a ...	A horseshoe continent with Nova Zembla and Spitzbergen at one end and Iceland on the other.	Rudimental human ethereal form.	Do. ...	Sweat-born	120 ft.
3. S'âlmali ...	Lemuria (Pacific) ...	Hiraṇyakas'ipu, Hiraṇyâksha, etc.	First half bi-sexual; second half sexual.	Egg-born. Sexual union.	60 ft.
4. Plaksha ...	Atlantis	Râkshasas ... (Râvaṇa, etc.)	Sexual ...	Sexual union.	About 20 ft.
5. Jambū ...	the present land ...	Men ...	Do. ...	Sexual union.	Ordinary height.
6. S'aka ...	...	...	...	...	...
7. Pushkara	...	...	...	...	...

If we study the foregoing table carefully, we shall find the general principle of descent and ascent holds good, whether of the place inhabited by each Root Race humanity or of the human beings themselves. Humanity in the first Root Race began at the North Pole; then descended in the second Root Race to the horseshoe continent terminating towards Iceland at one end and Spritzbergen at the other, it came still further down, to the Pacific where the third Root Race tenanted the continent called Lemuria, the remnants of which are still found in Australia, etc.; then in the Atlantean Race, one branch of it went still further down, since the old Atlantis of Rāvaṇa stretched far into the south as the description in the *Rāmāyaṇa* implies; and another branch went to the North which typifies the ascent commenced at this stage. In this Jambū-ḍvīpa of the fifth Root Race, it has ascended still further North. The sixth Root Race land will extend still higher in the northern direction where the second Root Race lived. When we come to the seventh Root Race, we shall have ascended to the North Pole again with all the contour of the full human body on the map of the then earth.

Similarly the human beings had, in the first Root Race, bodies composed of subtle matter and hence were about 170 ft. high. We are told that there are the Bamian statues representing the heights of the different races, in town in Central Asia between Kabul and Balk. "The largest is 173 ft. high or 70 ft. higher than the

statue of liberty in New York; the second largest statue which is also cut in the rock like the first is only 120 ft.; the third statue is *only* 60 ft. high; the two others still smaller, the last being a little smaller than the average tall man of our present Race."—*S. D.*, Vol. II, p. 353. It seems that as the matter of human body began to grow denser and denser, it became shorter in size till it dwindled down to our present size. We are told that the human bodies in the sixth and seventh Root Race will grow finer and finer being composed of pure spiritual matter; but they will not grow to the height of the former Root Races, the first and the second. Regarding the third or Lemurian Root Race, we have the example in our Purāṇas of Hiraṇyāksha and Hiraṇyakaśipu and others—the Titans of the west—who are said to have been gigantic in stature; similarly do we hear in the *Mahābhārata* of the gigantic Rākshasas—the fourth Root Race men who lived in the forests of India and warred with the fifth Root Race man, such as Hidimba and others who were cannibals and were killed by Bhimasena. Even now the fossil remains of human skeletons about eighteen feet long disinterred attest to their existence in remote periods in the past.

In the Hindū books though we find accounts of the Asuras and the Rākshasas fighting and so on, yet we find no such mention of the first and second Races. It was because, as Theosophical teaching points out, they were merely gaseous bodies with no soul animating

them. It was only in the middle of the third Root Race that the souls began to tenant those bodies when the Ḍaiṭyas and Ḍānavas arose.

Sex

As the table will show, the human bodies of neither the first nor the second Root Races had any sex differentiation. The early third Root Race was bisexual; then, came sex. How then was the multiplication of the species carried on in the early stages? If we examine the methods of propagation carried on at present in the whole of creation, there are four such. Hinḍūs will put them thus: Uḍbhijja (seed-born), Svēḍaja (sweat-born), Aṇdaja (egg-born), and Jarāyuja (womb-born). In the human embryo all these stages are traversed. The first and second stages may be put by a modern scientist thus: fission, budding, and spore. *The Secret Doctrine,* II, 176, puts it thus:

I. Fission

(*a*) As seen in the division of the homogeneous speck of protoplasm known as Moneron or Amœba into two.

(*b*) As seen in the division of the nucleated cell in which the cell-nucleus splits into to sub-nuclei which either develop within the original cell wall or burst it and multiply outside as independent entities. (cf. the First Root Race).

II. Budding

A small portion of the parent structures wells out at the surface and finally parts company, growing to the size of

the original organism. Examples: Many vegetables, the sea-anemone, etc. (cf. second Root Race.)

III. Spores

A single cell thrown off by the parent organism reproducing the features of the latter. Examples: Bacteria and mosses.

IV. Intermediate Hermaphroditism

Male and female organs inhering in the same individual. Example: The majority of plants, worms and snails, etc. Allied to budding. (cf. the second and the early third Root Races.)

It was in the latter half of the third Root Race, that sex differentiation came into existence among Lemurians. Now let us turn our attention to the Purāṇas. In the story already quoted of Brahmā, the Creator Himself had no sex; it was from His brain that there came forth Rudra as Ardhanārī—half male and half female, who became, when divided, Svāyambhu Manu and his wife S'atarūpā. This shows clearly that the sex differentiation did not arise from the beginning. At first, the body was a-sexual or without sex; then it became bisexual: in one and the same body, the two sexes were found together; then came the bifurcation of the sexes. This theory is, in a way, able to solve the difficulty in anthropology, whether man was monogenetic or polygenetic. Was there an original pair of Adam and Eve at first, who generated all the now existing pairs? or were there many pairs at first who were the cause of the other pairs? On the first alternative, it is not possible to understand how

the bodies of the same blood like brother and sister, or father and daughter, etc., could be prolific ? Rather reason inclines us to the opinion that barrenness would be the result of such union. Should there have been many pairs at first, how did they come into existence? To which Hinḍūism says that when bodies first came into existence, they had no sex differentiation; later they came to be like hermophrodite plants possessed of male and female organs; and still later came the differentiation of sex from the bisexual bodies.

When there was no sex difference in human bodies, one body arose out of another, as seeds generating plants; then through sweat, were produced bodies, as with mosquitoes. In the Purāṇas, we hear of the first Root Race originating primally out of the Chhāyā bodies of the Piṭṛs. They oozed out of Piṭṛs. Then they came out of one another. About the sweat-born races, two stories are given. In the tracing of the genealogy of Ḍhruva, and before we come to Ḍaksha, we are introduced to a Ṛshi called Kaṇdu who was performing a ṭapas in the waters when Premlochā, an Apsaras appeared before him. The Ṛshi succumbed to her charms and they lived together as man and wife. Twice or thrice, she wanted to go back to Inḍraloka whence she came, but, as often she was prevented by the sage from returning. Then the damsel finally mâde up her mind to return and commenced her journey, but again the sage accosted her with the words: "Fair damsel, you came to the

river-side at dawn. I beheld you then and you then entered my hermitage. It is now the revolution of evening and the day is gone." The nymph replied that they had lived together 'for 907 years 6 months and 3 days,' though that period seemed to him as but a day. Then as the Ṛshi angrily asked her to depart, she became afraid and drops of perspiration started from every pore of her skin. And as she went from tree to tree, she wiped the drops in the leaves of the tree and the child she had conceived by the Ṛshi came forth from the pores of her skin in drops of perspiration. These drops increased in size till they became the lovely girl, Marisha who was married to the ten Prachetasas, the sons of Varuṇa, through whom Ḍaksha-Prajāpaṭi was born. "Kandu stands here for the First Race. He is a son of the Piṭṛs and hence one devoid of mind, which is hinted at by his being unable to distinguish a period of nearly 1,000 years from one day; therefore he is shown to be easily deluded and blinded."—*S. D.*, I, p. 185.

Let us take the other story. The above Ḍaksha-Prajāpaṭi had a daughter—from the sixty—called Saṭi, who wanted to marry Paramas'iva; and though the father was opposed to the marriage yet the daughter married the lover. Then the father performed a sacrifice to which neither his daughter nor her husband was invited. But the daughter in spite of the remonstrance of her husband attended it, and was not properly treated. Some versions state that she fell

into the fire and died. Other accounts say that no portion was offered to S'iva in the sacrifice. Thereupon S'iva was angry and forth from his forehead—or from his mouth, as another version puts it—came Vīrabhaḍra "like the fire of fate a divine Being with a thousand heads, a thousand eyes, a thousand feet and terrible in form." Being asked the reason of his creation, Mahes'vara exclaimed: "Spoil the sacrifice of Ḍaksha." At which the mighty one went to the place of sacrifice and spoiled the whole Yajña and cut off the head of Ḍaksha which was replaced by the head of a goat, or of a ram according to the teachings of the *Skānḍa Purāṇa.* Of course this refers to the epoch of the sweat-born Race. But why should Ḍaksha not like his daughter to marry S'iva—a very good bridegroom for his daughter? What is the meaning of the ram's head being put upon the trunk of Ḍaksha's body in lieu of the decapitated one? Ḍaksha was the Prajāpaṭi or Divine Progenitor; hence ḥe created at first all the bodies which were not then subject to destruction. At the beginning of a Kalpa when a number of bodies is required for souls to live on earth, death should not take place simultaneously. It was only in the third Root Race, when the Egg-born came into vogue, that death or disintegration of bodies took place. That epoch was heralded by the advent of the Destroyer Himself in the person of Paramas'iva. Hence he had to marry one of the pre-existing Race and wanted Saṭi for his wife.

But Ḍaksha as a creator of bodies did not like their destruction; yet his daughter married. Hence Ḍaksha performed a yajña in order to make his power of creation invincible against the destructive force of his son-in-law and was not allowed by the latter to succeed in it. The ram's head in place of Ḍaksha's head is the symbol of generating power and reproductive force. S'iva is not only the destroyer but also the regenerator. Under the appellation of Ruḍra, He makes all cry through destruction. As S'iva, He is S'ivam or auspiciousness itself, since the Destroyer is at the same time Regenerator, *viz.*, "Evolution and Progress personified."

Then came the hermaphrodites, in which the egg-born process obtained and even later. There is a temple on the top of a hill in Trichengode, Salem District, Madras Presidency, where the image of the deity is represented as half male and half female. *The Secret Doctrine* Vol. II, p. 187 quotes the description by Aristophanes in Plato's banquet "of the old race as androgynous"; the form of every individual being rounded, having the back and sides as in a circle whose manner of running was circular . . . . terrible in force and strength with prodigious ambition. Therefore to make them weaker, Zeus divided them (in the third Root Race) into two; Apollo (the sun) under his direction closed up the skin. Similarly there are other traditions of hermaphrodites in other places.

Most probably when the return is made to the sixth Root Race, there may be these bisexual bodies again brought into existence, but on a superior scale, till the bodies will be devoid of sex in the seventh. Regarding the exact time when the sixth Root Race will be brought into existence, *The Secret Doctrine* puts it graphically thus: "When shall this (the founding of the sixth Root Race) be? Who knows save the great Masters of Wisdom and They are as silent upon the subject as the snow-capped peaks that tower above them. All that we know is that it will silently come into existence; so silently indeed that for long millenniums will its pioneers, the peculiar children who will grow into peculiar men and women, be regarded as anomalous *lusus naturæ*, abnormal oddities physically and mentally."—Vol. II, p. 464.

Of course according to the Purāṇas, the sixth Root Race will be established as a race *sui generis* at the end of this Kaliyuga or at the beginning of the next Kṛtayuga. If by these terms, Kaliyuga and Kṛtayuga we mean the great cycles, then it should be four lakhs and odd years, ere the sixth Root Race humanity will be established. There is a means by which the exact period may be computed astronomically through certain passages in the Purāṇas thus: "When the seven Ṛshis were in Makhā, the Kali age comprising 1,200 Divine years began; when the Sun and Moon and lunar asterism Ṭishya and the planet Jupiter are in one mansion, the Kṛta age shall return." Then Kalki will be born in the family of Vishṇuyas'as, an

eminent Brāhman of S'ambala village which is located by *The Secret Doctrine* in the desert of Gobi and which will hereafter become inhabited. After destroying all those devoted to iniquity, he will re-establish righteousness on earth. "The men who are thus changed by virtue of that peculiar time shall be as the seeds of human beings and shall give birth to a race who shall follow the laws of the Kṛta age or the age of purity."

At this time, two other beings who are said to be living through Kaliyuga will co-operate with Kalki. As the *Vishṇu Purāṇa*, Amsa IV, ch. 24, puts it:

देवापिः पौरवो राजा मरुश्चेक्ष्वाकुवंशजः ।
महायोगबलोपेतौ कलापग्रामसंश्रयौ ॥
कृते युग इहागत्य क्षत्रप्रवर्तकौ हि तौ ।
भविष्यतो मनोर्वंशे बीजभूतौ व्यवस्थितौ ॥
एतेन क्रमयोगेन मनुपुत्रैर्वसुन्धरा ।
कृतत्रेतादिसंज्ञानि युगानि त्रीणि भुज्यते ॥
कलौ तु बीजभूतास्ते केचित्तिष्ठन्ति भूतले ।
यथैव देवापिमरू साम्प्रतं समवस्थितौ ॥

"Two persons, Devāpi of the race of Puru and Maru of the family of Ikshvāku being endowed with mighty yoga powers continue alive throughout the whole four ages residing at the village of Kalāpa. They will return hither in the beginning of the Kṛta age and becoming members of the family of the Manu, give origin to the Kshaṭṭriya dynasties. In

this manner, the earth is possessed through every series of the three first ages the Kṛṭa, Ṭreṭā, and Ḍvāpara by the sons of Manu. And some remain with the Kali age to serve as Bīja-Manu in the same way as Ḍevāpi and Maru are still in existence."

The *Bhāgavaṭa Purāṇa*, in Aḍhāya II, Skanḍa 12, says:

देवापिः शन्तनो र्भ्राता मरुश्चेक्ष्वाकुवंशजः ।
कलापग्राम आसाते महायोगबलान्वितौ ॥
ताविहेत्य कलेरन्ते वासुदेवानुशिक्षितौ ।
वर्णाश्रमयुतं धर्मं पूर्ववत्प्रथयिष्यतः ॥

"Devāpi, brother of S'anṭanu, and Maru, born of the Ikshvāku Race, being endowed with great yogic powers, reside in the village Kalāpa. Both of them being trained and instructed by Vāsuḍeva (Is'vara or Logos) Himself, will restore the *Varṇa* and As'rama Ḍharma as before."

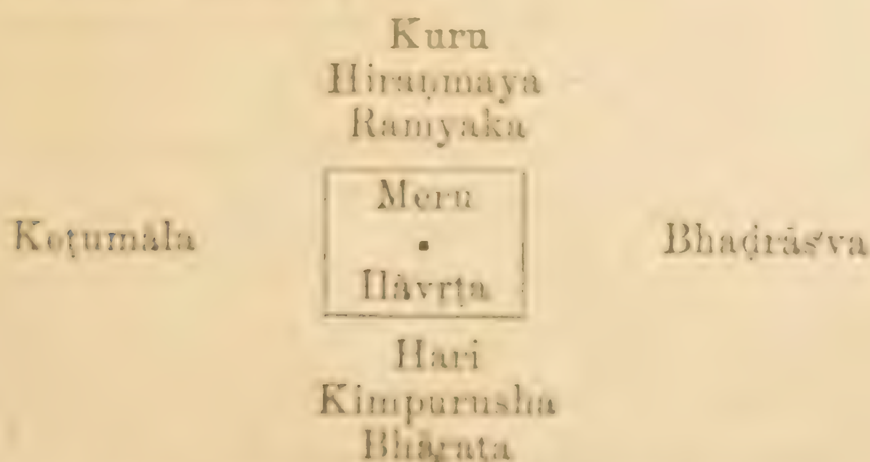
In the *Kalki Purāṇa* where the advent of Kalki in the future has already been described, we find the above two personages Maru and Ḍevāpi going from Kalāpa to S'ambhala and enlisting themselves in His ranks; and after removing all devoted to iniquity, Kalki will retire, leaving the Kingdom in charge of the above two great beings. The *Bhāgavaṭa* adds that they will then re-establish the Varṇās'rama Ḍharma or the system of castes and orders of life.

According to the above accounts, at the beginning of the next Kṛṭa age, a new race of beings will be

left by Kalki in charge of the above two beings. Theosophy says, that such a race cannot at once be developed. The sixth Root Race people will have to be developed for many thousands of years ere they can be started as a race *sui generis*. This work will be taken up by the above two Beings—one being the seed Manu and the other, the teacher—like S'ri Ramachandra and Ṛshi Vasishtha, one in charge of the ruling department and the other, of the teaching department. Theosophy says even that about seven hundred years hence, this work will be taken on hand by Them in South California. Those desirous of pursuing that subject further should read the book called *Man: Whence, How and Whither*.

VARSHAS—SUB-RACES

In Hindūism, each of these seven ḍvīpas has its subdivision of Varshas. This Jambūḍvīpa is said to have nine Varshas. It is thus:



Meru is the central axis of the earth connecting the North and South Poles; three Varshas are in one half

or in the western hemisphere and three Varshas are in the other half or in the eastern hemisphere; the middle one is encircling the North Pole, with two Varshas—Keṭumāla and Bhadrāśva on the two sides. If all the three at the centre are taken as one, there will be seven Varshas only. Now what are these Varshas for? According to Theosophy, each Root Race has seven sub-races which probably have their seats in the Varshas. In this the fifth Root Race of ours, there has been till now five sub-races, *viz.*, 1. Āryans, 2. Chaldeans, 3. Zoroastrians, 4. Celts and 5. Teutons. Two more sub-races will complete the list of the sub-races of the present fifth Root Race. Just as Jesus Christ started the fifth sub-race of the Teutons, so a great One will come on earth again to start the sixth sub-race, which is to find its habitat in the United States. His name is said to be Ṛshi Maiṭreya. And that is the reason why so much commotion has been going on in the outer world at present. Even as regards the starting of the seventh subrace, *The Secret Doctrine* Vol. II, p. 464. says: "Thus the Americans have become, in only three centuries, a primary race temporarily before becoming a race apart and strongly separated from all the other existing races. They are, in short, the germs of the sixth sub-race, and in some few hundred years more will become decidedly the pioneers of that race which must succeed the present European or fifth sub-race, in all its new characteristics. After this in about 25,000

years, they will launch into preparations for the seventh sub-race until, in consequence of cataclysms the first series of those which must one day destroy Europe and still later the whole Āryan Race and thus affect both Americas as also most of the lands directly connected with the confines of our continent, and isles, the sixth Root Race will have appeared on the stage of our Round."

The Purpose of the Root Races and Sub-Races

What is the fruit which evolution gives to humanity in each Root Race, as well as in each sub-race? According to Theosophy, there are seven principles in man to be developed. Each Root Race develops one principle and each sub-race also develops those principles in a subsidiary manner. Take for instance the fifth Root Race and fourth sub-race man—a Celt. The fifth Root Race develops the fifth principle in man, *viz.*, Manas. This Manas has its seven subdivisions based upon the same septenary principle. The fourth sub-race develops Kāma. Hence in the fifth Root Race and fourth sub-race, Manas is developed with Kāma as its subsidiary. Here it should not be supposed that the seven Root Races complete the evolution of man on this earth globe. Taking the Rounds, we are in the fourth Round and globe D. Hence Kāma is the primary principle developed. Hence in the fifth Root Race and fourth sub-race man of

the fourth Round we have Kāma as the Root-principle to be developed with Manas as its subsidiary and Kāma again as its sub-secondary. Here I may remark that as the Hindūs make a further subdivision of Varshas into Khaṇdas, so also in the Theosophical literature the sub-races are further subdivided into family races.

The Rationale of the Different Sub-Races in the Fifth Root Race

As I stated before in the fifth Root Race, five sub-races have till now taken place in the different portions of this earth. Why should the sixth sub-race find a home in the United States? And where will the seventh sub-race find place? If we understand properly the underlying principle, then we shall be able to localise the seat of the sixth Root Race also, when it will be established at the end of this Kaliyuga. To understand this, two principles will have to be taken into consideration. One is that the human body and the universe resemble one another, the former being but a picture in miniature of the latter; the other is that the evolution of man according to yoga has also to be applied to the earth.

Let us take the first. The earth, in many respects, resembles the human body. Perhaps the earth will fully resemble our body in the seventh Root Race, when the head of the earth, *viz.*, the North Pole will be formed. As it is, the eastern hemisphere may be

compared to the front part of the human body and the western to the rear. The front of the human body may be divided into two halves, the right half of which is composed of a number of active cells called epiblasts; the left half, of passive cells called hypoblasts. Similarly in the front of the earth, Europe, the right half, is active; and Asia, the left half is passive. In the left half is the heart which is the seat of Life or Spirit. India resembles the heart in its formation and is situated in the left half, like a lotus bud with its upper apex turned downwards. Both the continents are connected by the Ural Mountains, which resemble the bridge of the nose; the liver is Africa; and the spleen is Australasia and New Zealand. In the hind part of the earth, there are the Rocky Mountains running down like the vertebral column—which is the mesoblast—till the whole comes down tapering to the Isthmus of Panama where it connects itself with the posteriors of Brazil where it broadens. Then again tapering, it goes down to where there is only one foot, since it is a side or sectional view.

It is the heart of India that has to carry life-blood to other countries; or if we look at it from the spiritual standpoint of Atma, it is India that has to carry spiritual food to other countries. Hence it was that the first or Aryan sub-race was established by the Great Ones in the heart of India. As the *Vishṇu Purāṇa* puts it :

अत्रापि भारतं श्रेष्ठं जम्बूद्वीपे महामुने ।
यतो हि कर्मभूरेषा ततोऽन्या भोगभूमयः ॥
अत्र जन्मसहस्राणां सहस्रैरपि सत्तम ।
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसंचयात् ॥

"Bharaṭa is, therefore, the best of the divisions of Jambūḍvīpa, because it is the land of Karmas. The others are places of enjoyment alone. It is only after many thousand births, and the collection of much merit, that living beings are sometimes born in Bharaṭa as men."—Aṃśa II, Ch. 3.

Generally the Ṛshis too made at first their home in the heart of India. If we understand the reason why the flow of civilisation took place from India to Chaldea, then to Persia, then to Greece and Rome and then to England, Prussia and other places in Europe, then that will give a clue to the future. In Rājayoga, the first thing that a yogin does when he works is that he realises the soul as different from the body, and takes his consciousness from centre to centre in the body. Then he conquers all the centres, making the whole body amenable to his control. The first centre of starting point is the heart; from it, he goes to the centre of the forehead called Ājñā Chakra, passing through some intermediate centres; then passing to the other side of the head in the pituitary body and the pineal gland, he comes down the vertebral column and then passing through the sacral plexus at the base of the vertebral column returns to the

heart with all the experiences garnered in the transit through all these centres; thus is one evolution completed fully and he becomes master of the body.

Now between the heart and the centre between the two eyebrows called respectively Anāhaṭa and Ājñā Chakras, there is only one centre given out, viz., Viśuḍḍhi, in the throat. There are two such centres, one in the larynx and the other in the pharynx; there is another in the uvula. So taking them all, we come to the centre between the two eyebrows as the fifth which is the one through which intellectuality is developed at present. Similarly the fifth sub-race—the Teutonic sub-race—is at present the leader of intellectuality among the nations, thereby developing the concrete Manas. The sixth centre is located in the brain, including the pituitary body and the pineal gland which corresponds to the sixth principle Buḍḍhi, and that is, intuition. Hence the sixth sub-race will be spiritual and take place on the other or opposite side of the seat of the fifth sub-race; the United States being on the other side of Great Britain will be naturally the seat of the sixth sub-race. Then the flow of civilisation will be downward through the vertebral column to Mexico, etc.; then it will pass through Australia and other places which correspond to the spleen (here the three centres from the anus to the navel have to be grouped together, and the seventh sub-race will develop siḍḍhis, etc., along with spirituality) and finally it will

come back to India. The configuration of India then will not be that of India of to-day which looks like a lotus-bud. It will be a blossomed lotus; and whenever a bud blossoms, it does not hang its head down but raises it up. So the India of to-day will go down into the ocean; rather will be upturned like a blossomed lotus with its apex in the Gobi desert of Asiatic Siberia, and its base will be the Himalayas laved by the waters of the Indian Ocean. That is what the future reveals to us, if we are to understand the spiritual workings within man. The universe works through regular laws and not through mere chance or accident. The laws obtaining in man and universe are the same; only in the latter case, Nature works on a grander scale; in the former, it works in a miniature fashion and on a small scale.

Ṛshi Maiṭreya

Besides the two Spiritual functionaries of Maru and Ḍevāpi who are to appear in the world together with Kalki Avaṭāra at the end of Kaliyuga, there is mentioned in the Theosophical writings another who is in Office now as the Boḍhisaṭṭva or Teacher of Wisdom to the world, and is said to have succeeded in that Office the Lord Buḍḍha when He was elevated to Buḍḍhahood. There are three books in Hinḍūism, as far as I can see, in which the name of the Lord Maiṭreya is introduced.

It would be well if other students would adduce other authorities upon the subject, if such exist. First comes the *Vishṇu Purāṇa*. The whole of it was given by Ṛshi Parās'ara to one called Maiṭreya. They appear in the character of Guru and S'ishya, the former as the Teacher and the latter as the disciple. Having been asked by Maiṭreya about the creation, etc., of the universe, as well as other particulars, Ṛshi Parās'ara relates the manner in which he got the knowledge. His father S'akṭi having been killed by the Rākshasas at the instance of Ṛshi Vis'vāmiṭra, the son performed a sacrifice in which many Rākshasas were burnt to death. Vasishtha, the father of S'akṭi came to the place where the sacrifice was being performed and persuaded his grandson to give it up with the words: मूढानामेव भवति क्रोधो ज्ञानवतां कुतः ।—*Vishṇu Purāṇa*, Ams'a I, Ch. 1. "Anger is the passion of fools. It becometh not a wise man." After the cessation of the sacrifice, Ṛshi Pulasṭya, the progenitor of the Rākshasas blessed Ṛshi Parās'ara thus: "Thou shalt be the author of the Purāṇa and Samhiṭā, and then shalt thou obtain a perfect knowledge of Ḍevas. And through my grace, O child, thy intelligence will be clear and unobstructed as concerns the present and the past." Then his grandsire, the revered Vasishtha said: "What Pulasṭya hath uttered to thee must be so." In turn Ṛshi Parās'ara after narrating the *Vishṇu Purāṇa* to his disciple Maiṭreya says thus to him: "By the blessing of Vasishtha, I

have been acquainted with it and have faithfully related it to you, O Maiṭreya. You will teach it at the end of Kali age to Sāmika."

Who this Sāmika is, to whom Maiṭreya is going to disclose the Purāṇa is not stated. But if we turn to the *Mahābhārața*, we come across a Ṛshi by name Sāmika, on whose shoulders a dead snake was placed when he did not give replies to certain questions put to him by King Parīkshiț; for this the king was doomed by his son Sṛṅgin to die of snake-bite—a doom which was afterwards fulfilled.

We next find the future Teacher has passed from the position of a disciple of that of a teacher. In the *Srīmaḍ-Bhāgavața*, Maiṭreya figures as a teacher to Viḍura. After Viḍura was greatly insulted by Ḍuryoḍhana in open assembly for counselling him to renounce his evil ways, he travelled all over India to the different holy places and reached the banks of Yamunā, where he heard from Uḍḍhava of the slaughter of almost all his kinsmen. Being greatly agitated in mind but yet controlling it through his wisdom, he asked Uḍḍhava to initiate him into Āțmajñāna; to this the latter replied: "For instructions regarding Āțmajñāna, the ascetic Maiṭreya should be worshipped by you: for he was instructed thus in my presence by the Deity (Kṛshṇa) himself on the eve of his departure from this land of mortals." Thereupon Viḍura goes in search of Maiṭreya "of unclouded intellect," and finds him at Hariḍvāra, where the instructions as

embodied in Skandas 3 and 4 of *S'rīmaḍ-Bhāgavaṭa* are imparted.

Here two things have to be noted. Maiṭreya is not only elevated to the position of a teacher to Viḍura but is also given the appellation of a Muni. Uḍḍhava, according to *S'rīmaḍ-Bhāgavaṭa*, is one of the foremost of the devotees of S'rī Kṛshṇa to whom teachings as recorded in Skanḍa 11 of *S'rīmaḍ-Bhāgavaṭa* were given by S'rī Kṛshṇa. He states to Viḍura that Maiṭreya was instructed by S'rī Kṛshṇa Himself in his presence. Perhaps this was the time when S'rī Kṛshṇa formally designated Him for the Office of the Teacher in the place of Lord Gauṭama Buḍḍha, though Ṛshi Parās'ara had blessed him to be a Teacher of the Purāṇas at the end of Kali-yuga. Then as a Ṛshi, he figures in the *Māhabhāraṭa*. The Vana Parva, Section 10, opens with the closing speech of Kṛshṇa Ḍvaipāyana Vēḍa Vyāsa thus: "O King, after having seen the Pāṇdava brothers, here cometh the holy Ṛshi Maiṭreya with the desire of seeing us. That mighty Ṛshi, O King, will admonish thy son for the welfare of this race. And O Kauravya, whatever he adviseth must be followed undoubtingly, for if what he recommendeth is not done, the Sage will doom thy son in anger." After the departure of Vyāsa, Ṛshi Maiṭreya arrived and described his journey, and endeavoured to dissuade Ḍuryoḍhana from his vicious course. But Ḍuryoḍhana began to slap his thigh resembling the

trunk of an elephant and smilingly began to scratch the ground with his foot. And the wicked wretch spake not a word but hung down his head. Beholding Ḍuryoḍhana thus offer him a slight by scratching the earth silently, Maiṭreya became stern. Then Maiṭreya, the best of the Munis became the oracle of Karma, and the channel of wrath, and set his mind sentencing Ḍuryoḍhana. And then with eyes like lightning, Maiṭreya touching water doomed the evil-minded son of Ḍhṛṭarāshṭra saying: "Since slighting me thou declinest to act according to my words, thou shalt speedily reap the fruit of this, thy insolence. In the great war which shall spring out of the wrongs perpetrated by thee, the mightly Bhīma shall break the thigh of thine with a stroke of his mace." So pronouncing the sentence, Maiṭreya departed with the words that, if peace should be concluded, the doom would not have any effect.

Here the Lord figures not only as a Ṛshi but also as an Āḍhikārika Purusha or spiritual Official. Though Kṛshṇa Ḍvaipāyana Veḍa Vyāsa was in the court of Ḍhṛṭarāshṭra, before the arrival of Maiṭreya, yet he left it to the latter to doom Ḍuryoḍhana, and, having warned the latter, went away. Each Official has to do his duty; though Vyāsa was higher in grade, he would not interfere with the work of Maiṭreya.

In Theosophical writings, two words have been used from two religions to denote the two offices of King

and teacher. Manu is used to designate the office of Ruler and is a Hinḍû word, while the word Boḍhisaṭṭva which is Buḍḍhistic, is applied to the Teacher. Let us examine what the word is that is applied to the Teacher in the Hinḍû writings. In all the Purāṇas whenever a Manvanṭara is mentioned, the officials that are spoken of therein are: (1) Manu, (2) His sons, (3) Devas, (4) The Devaṭā King, and (5) The Seven Ṛshis. In describing their several functions the *Vishṇu Purāṇa* says in Amśa III, Ch. 2: "At the end of every four yugas, the Veḍas disappear; and the Seven Ṛshis descending on earth again, establish them. In every Kṛṭa age, the presiding Manu becomes the legislator, and during the Manvanṭara, the Ḍevas of various classes receive sacrifices. And those born in the race of Manus are lords over the earth for that period. In every Manvanṭara, the Manu, the Seven Ṛshis, the King of Ḍevas and the sons of Manu rule over the earth." Again in Book VIII, Chapter 14, *Srîmaḍ-Bhāgavaṭa* says: "Assuming the form of a Siḍḍha, Hari gives instructions in knowledge in every yuga, instructions in action in the shape of the Ṛshi, and in Yoga in the form of the Lord of Sacrifice (as Ḍaṭṭāṭreya and others."

But this function of Ṛshis, occurring in very Kṛṭa-yuga, should not be confounded with that of the Vyāsas who appear in every Ḍvāparayuga. Finding that mankind decreases in prowess and energy at very Kaliyuga, the Vyāsas, or Compilers incarnate for the

benefit of mankind to divide the Veḍas and Purāṇas into many. In this, the Vaivasvaṭa Manvanṭara, there have elapsed twenty-eight Mahāyugas, or Chaṭur-yugas, out of the seventy-one and hence twenty-eight Vyāsas have appeared. The twenty-sixth Vyāsa was Parās'ara, the father of the twenty-eighth or present Vyāsa, Kṛshṇa Ḍvaipāyana.

Hence the word "Vyāsa" or Ṛshi may apply to a Teacher. From the above authorities, it is clear that Ṛshi Maiṭreya is the teacher of men and Ḍevas. Hence he is reverenced greatly in the many religions of the world. In Theosophy, it is said that he will be the inaugurator of the sixth and seventh sub-races.

CHAPTER V

VAMS'ĀNUCHARIṬAM

The next subject we have to consider is Vams'ānucharitam. Anucharitam is from Anuchāra—following. Anucharitam is the history of the ancient customs and doings of the great souls in former times, written for our following. Hence the history of the Solar and the Lunar Dynasties is given out as lessons for us to act up to. In studying their lives, it should be remembered that the early kings of both dynasties were Rājarshis with whom other Ṛshis and great souls co-operated in our teaching. These Ṛshis were perfected souls of other planets, who incarnated on earth to give an impetus to the less advanced thereon. So long as the baby souls were obeying the commands of the Rshis like children and acting up to them, so long the Āryan community was in a highly flourishing condition. But when they began to develop the concrete reason and to arrogate themselves knowledge through ahaṅkāra, then the Ṛshis ceased to incarnate and the Āryan household became

a seat of disturbance subject to troubles from abroad. The Ṛshis have not thereby ceased to take interest in us, but will come again to live amidst us, only when we develop spirituality. Their great task is to develop more Ṛshis like themselves. It is like a family where a father is obeyed by his son in the early stage; but as soon as the latter gets inflated with his knowledge as the years advance, he throws aside his father to come again to him when more wisdom and knowledge accrue.

"There were three classes of Ṛshis in India who were the earliest adepts known, the Royal or Rājarshis, Kings and princes who adopted the ascetic life; the Divine or Devarshis or the sons of Dharma and yoga; and the Brahmarshis, descendants of those Ṛshis who were the founders of Goṭras of Brāhmanas or caste-races.—*S.D.*, Vol. II, p. 527. Nārada, one of the greatest Ṛshis who was in one of his previous incarnations the son of a Dāsī or maid-servant was a Devarshi; Vasishtha and others were Brahmarshis; Visvāmiṭra and others were Rajarshis. It is these classes of Ṛshis that have been playing a great part in these two dynasties. Generally the kings in the earliest periods were Rajarshis; hence came the proverb—the King cannot err; Bhāradvāja, Aṭri, Vasishtha and others of the Saptarshis of this Manvanṭara incarnated in physical bodies and generated their descendants; and hence the Dvijas who trace their descent from one or other of the Ṛshis, keep it yet in their recollection

through their Karmas. There were others that belonged to the Devarshi class who played their part in the moulding of the national destiny. These have left their old customs and observances on record in the Purâṇas. Hence we find, in the genealogy of such kings, persons who, after reigning over their kingdom, left it for the purpose of their goal, viz., Âṭma; or Kings who fell into the pleasures of senses for a time, emerging from them satiated; others followed the course of yajña or sacrifice through which they drew down on earth visibly the higher spiritual powers for their work on earth. Similarly we find other examples but they will not appeal to those that find in the pleasures of the world their be-all and end-all of life.

Then coming to the two dynasties, we find it was Vaivasvaṭa Manu who was their originator. The word 'Vaivasvaṭa,' is a generic name. It applies to the Manu who started the globe A on the fourth Round or to the one who was the originator of the globe D on the same Round; or to the one who started the fifth Root Race of the Âryans in this globe. Hence the accounts of him in the Purâṇas vary. We are now concerned with the last one.

Thus coming to the Vaivasvaṭa of our globe D in the fifth Root Race, it is stated that he having had no son for some time asked Ṛshi Vasishtha to perform, in honour of Maiṭra-Varuṇa, a sacrifice. Through the mismanagement of some priests, he had a daughter

Ilā, who is made, in other accounts, his wife. At the request of the Manu who was also called S'rāḍḍha-Ḍeva, Ilā, the daughter, became a son which shows that the soul has no sex and can change from the male body to the female and *vice versa*. This metamorphosed personage who passed under the name of Suḍyumna trespassed upon a forest which was the playground of S'iva where, according to His mandate, he was again transformed into a woman. Buḍha who was the illegitimate son of Ṭāra through Chanḍra, the Moon, took a fancy for her and had by her a son named Purūravas. This Purūravas was the originator of Lunar Ḍynasty. Then again S'rāḍḍhaḍeva Manu had ten sons, Ikshvāku and others who became the originator of the other line, *viz.*, the Solar. As night and day are necessary for rest and action and as the two breaths in the body alternate between the nostrils, solar and lunar, hot and cold to keep the equilibrium, and as the heart has its systole and diastole, so the two dynasties existed in the heart of India. The Solar Dynasty is for developing a class of men who work on the lines of will and hence evince more of the virtues of Saṭya (Truth), and Justice. Not that other virtues are not to be found in them but the above two active virtues are to be found in them more prominently. Similarly the virtues of love and wisdom, the passive ones are manifested more in the other line. Hence S'rī Rāmachanḍra with his iron will and justice incarnated in the Solar line; and the author of the

Giṭā of priceless wisdom attracting all unto Himself —hence named Kṛshṇa—incarnated in the Lunar line. The capital of the Solar line was Ayoḍhyā compounded of *A*—the privative and *Yuḍh*—to war or conquer and hence meaning the unconquerable seat; while that of the other line was Hasṭināpura—the city of Elephant —the Elephant standing for wisdom. In the Solar line was born that famous Harischanḍra who immortalised his name for the whole lifetime of Brahmā with his noble and heroic suffering for saṭya or truth. While in the other, we find souls like Yayāṭi who after going through the Kāmic love and being satiated with it, transmuted it into the heavenly one.

In the Solar line, of the ten sons of Manu, Kavi did not marry and attained Jñāna. It was Ikshvāku, the eldest son that perpetuated the Solar dynasty through his two sons Vikukshi and Nimi. The latter became the progenitor of Janaka-Vaiḍeha family in Miṭhilā who were almost all Āṭmajñānis. The former transmitted the Solar line till Sumiṭra, the last king in Kaliyuga after which the family became extinct. From the lives of the other sons, we find that the four castes did not exist originally but came to exist later on through Karma. The fifth son, Ḍhṛshta was the ancestor of Ḍhārshtas who, though born as Kshaṭṭriyas, became Brāhmaṇas. In the family of the fourth son, Ḍishta, his son Nābhāga became a Vaisya through his Karma; Visāla, the founder of Vaisāla and Kubera, the King of Yakshas were born in it; from the seventh

son, Narishyanṭa, Agni-Veshāyana Brāhmans arose; in the family of the third son, Saryāṭi was born a daughter who married Ṛshi Chyavana who was buried amidst a mound of earth in his ṭapas—so deep was his ṭapas—as well as his great-great-grand-daughter who married Baladeva, the brother of Srī Kṛshṇa. The ninth son Nābhāga who got his share of property through a sacrifice after being denied his share by his brothers had a grandson by the name of Ambarisha. Of him, the story is well related by Babu Purnendu Narain Simha in his *Study of the Bhāgavaṭa-Purāṇa* thus:

"Ambarisha with his wife once undertook to perform Ḍvāḍasivraṭa for one year. Ḍvāḍasi is the twelfth day of the moon. The vraṭa consists of fasting on the eleventh day of the moon and in breaking the fast on the twelfth day. On one occasion, he fasted three consecutive days. He bathed himself in the Yumunā and worshipped Vishṇu at Maṭhurā. He gave plenty of riches and cattle to the Brāhmaṇas. He then fed the Brāhmaṇas and asked their permission to eat himself. At this time, Ḍūrvāsas appeared as his guest. The King received him duly and requested him to take his meals. The Ṛshi consented and went to bathe himself in the river and perform his daily rites. The King waited long for him but he did not return. There was only half a muhūrṭa now remaining of Ḍvāḍasi. If the King did not eat anything, this vraṭa would not have been observed. If he ate,

he would show disregard to a Brāhmaṇa. At this juncture, the King decided to serve both ends by taking a little water; for the Brāhmaṇas call that both eating and not-eating. Ḍūrvāsas came back and by spiritual vision, he knew what had happened and became highly enraged. He tore up a hair-tuft and charged it to kill Ambarīsha. The King remained unmoved. The Chakra of Vishṇu consumed the destructive power sent by Ḍūrvāsas and went to destroy him. The Ṛshi ran in every direction. The Chakra followed him wherever he went; he went to Brahmā and prayed to be saved. 'It is not in my power to save thee,' said Brahmā, 'thou hast offended a votary of Vishṇu.' He then went to S'iva. 'Child,' said S'iva, 'this weapon of Vishṇu is too much for me even. Go thou to Vishṇu.' Ḍūrvāsas went to Vishṇu and prayed to be pardoned and saved. Vishṇu said: "O Brāhmaṇa, I am dependent on my bhakṭas; I am not free. My heart is in the possession of my bhakṭas. I am dear to them. Without these, my bhakṭas, I do not even want myself any absolute powers; for I am their sole and supreme resort. They forsake their wives, homes, children, and wealth for my sake. How can I forsake them. Their heart is chained to me. They look on all with equal eyes. By devotion, they win me even, as chaste wives win their husbands. My service is all in all to them. They do not even desire the four mukṭis, sālokya and others, though these come within their easy reach. What perishable

objects can they have desire for? The Sāḍhus are my heart. I am the heart of the Sāḍhus. They do not know anyone besides me nor do I know anyone besides them. O Brāhmaṇa, hear what is thy only remedy. Without delay, go to him who has caused this fear in thee. When force is used against the Sāḍhus, it reacts on him who uses the force. True asceticism and wisdom are both for the salvation of the Brāhmaṇa. But in one untrained, they produce the contrary effect. Therefore go thou to the son of Nābhāga. Beg his pardon and thou shalt be saved. Ḍūrvāsas went back to Ambarīsha and touched the feet of the King. Ambarisha became nonplussed at this act of a Brāhmaṇa and knowing the object of the Ṛshi, he prayed to the Chakra to desist from its course and to save the Brāhmaṇa. The Chakra had just commenced its work of destruction; but it withdrew its energies upon the prayer of Ambarīsha. Ḍūrvāsas was extremely thankful and thus praised the King. I see this day the greatness of Vaishṇavas. O King. Thou didst pray for my welfare, although they had offended himself. Thou hast been very kind to me. Thou hast favoured me much. Thou didst not even think of my offence. But thou hast saved my life. The King had waited for Ḍūrvāsas all this time. He now fell at the feet of the Ṛshi and requested him to take his meals. The Ṛshi gladly did so and also made the King to take his food. Ḍūrvāsas then went to Brahmaloka. He did not

return for one year and the King lived upon the water only all this time, being so anxious to see the Ṛshi back. Such is the holy story of Ambarisha.

From the accounts in the above the castes were elastic and not the rigid ones now existing.

Then coming to Ikshvāku line, it was through Vikushi, his eldest son that the Solar dynasty was perpetuated. We find great Kings of Rājarshis figuring therein. We shall take into our consideration four important characters only. They are: 1. Yavanāsva and his son Māndhāṭṛ who is considered to be a great Emperor, 2. Trisanku and his son, Harischandra, 3. Sagara and his descendants, Bhagiraṭha, and 4. Raghu and his descendants, Dasaraṭha and S'ri Rāmachandra.

Yavanāsva had no son and performed a Yajña for it through the aid of the Ṛshis. One night, he became very thirsty and drank the consecrated water in the place of sacrifice which was kept for the purpose of getting a son. Naturally the king in time brought forth a son from his right side. Upon the birth of the child, the Munis asked: "Who will be its nurse?" when Indra, the King of Devas appeared and said: "He shall have me for his nurse" (*Mām—dhāsyaṭi*): and hence the boy was named Māndhāṭa. Indra put his finger into the mouth of the infant who suckled it and drew from it a heavenly nectar; and he grew up and became a mighty monarch and reduced the seven dvipas under his domain. And here a verse is recited: "From the

rising to the going down of the sun, all that is irradiated by his light is the land of Māṇḍhāṭa, the son of Yavanās'va. He had three sons: Purukuṭsa, Ambarīsha, and Muchukuṇḍa, the yogin.

Ambarīsha and his son Yavanās'va and his grandson Hariṭa became the founders of goṭras. The fifty daughters of Māṇḍhāṭa married Ṛshi Saubhari who took up to gṛhasṭhaship or household life on account of his having been touched by the pairing of a couple of fish in the waters of a tank where he performed ṭapas.

Ṭris'aṅku was the King in the line of the above Purukuṭsa. He was the father of the famous Haris'chanḍra. He became a chaṇḍāla through the curse of his father. But Ṛshi Vis'vāmiṭra raised him to Svarga in his own physical body. Therefore he is said to be still visible in the heavens. The Ḍevas tried to push him down; but Vis'vāmiṭra retained him there through the power of his ṭapas. Hence it is said in *Rāmāyaṇa* that he is even now found as a constellation with his head downwards in heaven. This story has also an astronomical significance, since each story may be interpreted from different standpoints. A similar story is given in the West. "Astræa, the God of Justice is the last of the deities to forsake the earth, when the Gods are said to abandon it and to be taken up again into heaven by Jupiter. But no sooner does Zeus carry from earth Ganymedes the object of lust personified, than the father of the

Gods throws down on Astræa on the earth, again on which she falls upon her head. Astræa is Virgo. —*S. D.*, Vol. II, p. 829. Has this story anything to do with Triśanku astronomically?

Then we come to Sagara whose father's name was Bâhuka. The father having become old in the forest, whither he fled with his wives after he was dispossessed of his kingdom, died; the queen who bore in her womb a child that was poisoned by her co-queen was about to descend the funeral pyre with her husband when she was prevented by Ṛshi Aurva. Then she bore a son who was called Sagara (*Sa* with, *gara* poison), since he was born with poison which was neutralised by the power of the Ṛshi. This young boy became a great king after conquering all the enemies of his father who were prevented by the Ṛshi from being killed but were merely disfigured in appearance. Then the king performed a horse-sacrifice. The 60,000 sons of his went in search of the horse that was let loose. They found it near Ṛshi Kapila and hence taking him to be the stealer of the horse, abused him; at which the Ṛshi with a mere glance of his eyes burnt them to ashes. Then again when the grandson Amśumat was despatched to Ṛshi Kapila, he propitiated the Ṛshi who said to him: "Go my son, deliver the horse to your grandfather and demand a boon; thy grandson shall bring down the (celestial) Gangâ (on earth)." Amśumat requested as a boon that his uncle who had perished through the sage's

displeasure might, although unworthy of it, be raised to heaven through his favour. "I have told you," replied Kapila, "that your grandson shall bring down upon earth the Gaṅgā of the Devas; and when her waters shall wash the bones and ashes of thy grandfather's sons, they shall be raised to Svarga. Such is the efficacy of the stream that flows from the toe of Vishṇu that it confers upon all who bathe in it designedly or who even become accidentally immersed in it; those even shall obtain Svarga whose bones, skin, fibres, hair or any other part shall be left after death upon the earth which is contiguous to the Ganges." So it is said that Bhagīratha brought the Ganges down and which Śiva bore upon his head. On this Madame Blavatsky says thus: "There are many Kapilas; but the Kapila who slew King Sagara's progeny—sixty thousand men strong—was undeniably Kapila, the founder of the Sāṅkhya philosophy. Since it is so stated in the Purāṇas ..... That the story is an allegory is seen upon its very face; the 60,000 sons, brutal, vicious, and impious are the personification of the human passions that, 'a mere glance of the sage'—the self who represents the highest state of purity that can be reached on earth—reduced to ashes. But it has also other significations, cyclic and chronological meanings and a method of marking the periods when certain sages flourished, found also in other Purāṇas."

"Now it is as well ascertained as any tradition can be that it was at Haradvar or Gaṅgādvāra—the door or gate of the Ganges at the foot of Himālayas—that Kapila sat in meditation for a number of years. Not far from the Sevalik Range, the pass of Haradvar is called to-day 'Kapila's pass' and the place also is named

Kapilasṭhān by the ascetics. It is there that the Ganges, Gangā, emerging from its mountainous gorge, begins its course over the sultry plains of India. And it is clearly ascertained by the geological survey that the tradition which claims that the ocean washed the base of Himālayas ages ago, is not entirely without foundation, for distinct traces of it still remain. The Sānkhya philosophy may have been brought down and taught by the first and written out by the last Kapila. Now sāgara is the name of the ocean and especially of the Bay of Bengal at the mouth of the Ganges to this day in India."..........*S.D.*, Vol. II, p. 603.

Regarding the Gangā, the Ganges, according to the above version it was brought down from the higher world. It is a magnetic current running in the higher worlds along with two others. They, are represented on this earth by the rivers Gangā, Yamunā, and Sarasvaṭi which last is supposed to be anṭarvāhinī or flowing latent. All the three correspond to the nādis in man—solar, lunar, and the central one—called Pingalā, Idā, and Sushumnā. Naturally the solar current is represented to have been brought down to this physical condition by a solar monarch. Even now it is inscrutable problem to modern bacteriologists how even bacteria die in the Gangā water while they multiply themselves greatly in the well-water hard by the Gānga. According to the above version, it descended from the higher world from Vishṇu's feet upon the head of S'iva who let it down on earth and thus prevented it from being affected. It is this spiritual influence of the Gangā that has

attracted unto it so many pilgrims from all parts of India and is killing all deletrious influences. We shall enter into the subject of the Gāṅgā later on.

We shall now proceed to the next personage in the solar family, namely, Raghu who has been immortalized by Kālidāsa in *Raghuvamsa*. His grandson is Ḍas'araṭha who was blessed with the avaṭāra of S'rī Rāmachanḍra and others as his sons. In this line, we come across three great souls, an incarnation of Sūrya named Vajra-nābha; a great yogin named Hiraṇya-nābha, a disciple of Ṛshi Jaimini and teacher of Ṛshi Yājñavalkya in Yoga; a third named Maru who is, as already stated, the Bīja Manu of the sixth Root Race living in the village of Kalāpa on the northern side of the Himālayas in Tibet and being greatly matured in yoga and the restorer of the Kshaṭṭriya Dynasty. Then we pass over many names, till we come to the one that closes the list in this Kaliyuga, *viz.*, Sumiṭra.

THE LUNAR DYNASTY

As stated before, Ilā the daughter of Vaivasvaṭa Manu obtained through Maiṭrā Varuṇa Yajña married Buḍha the son of the Moon and generated the Lunar Dynasty. Here again Buḍha had his birth under peculiar circumstances. Ṭārā, the wife of Bṛhaspaṭi became enamoured of Chanḍra—the moon, when the latter was a student under her husband and eloped

with her. Through the union of Chandra and Ṭârâ, the child Buḍha was born. After the elopement, a war arose for the possession of Ṭârâ, when the Asuras joined Moon and the Devas, Bṛhaspaṭi. In the middle of war, an armistice was concluded in which Bṛhaspaṭi asked Ṭârâ as to the parentage of Buḍha at which she said he was the son of Moon. Then Buḍha was handed over to his rightful father and Ṭârâ returned to her husband. This story, though historical, has, we are told, other meanings. *The Secret Doctrine* gives out two, astronomical and psychological. All persons mentioned in the story are astronomical characters. Bṛhaspaṭi is Jupiter; Ṭârâ corresponds to the Great Bear; Chandra is Moon and Budha is Mercury. The story is said to disclose the origin of Mercury. The nebular theory of the moderns, *viz.*, that the Sun and other planets were once in conjunction and later on separated with the rotatory motion of the sun. This is said to be the theory of the Hinḍûs too who hold that these took place in the subtle worlds and not in the physical. Of the above, Jupiter was in the Great Bear when Chandra the moon came together. The three moving together, there came a time when Moon and the Great Bear moved together round the Sun, while Jupiter moved alone. Through the collision of the two, *viz.*, the Great Bear and Moon, there came into existence Mercury. The other meaning is this: Ṭârâ is from *ṭr* to cross; hence meaning a disciple wishing to cross samsâra; he went to Bṛhaspaṭi,

also called Brahmaṇaspaṭi of the Vedas, *viz.*, the Lord of the Brahmaṇams or rituals, since he was the priest of Indra from Indriya, the senses. After learning the lesson derived from rituals, the disciple consorts with Chandra who presides over knowledge; the result is Budha—the pure wisdom.

The offspring of the union of Budha with Ilā was Purūravas who through the Apsaras Ūrvas'ī had six sons of whom the descendants of the two sons, *viz.*, Āyus and Vijaya play important part. In the family of Vijaya arise Jāhnu who, swallowed up the Gaṅgā in her course down on earth and let her out through his thighs. Then six or seven generations below, we come across the Ṛshi Gāḍhi who was the father of Ṛshi Vis'vāmiṭra and the grandfather, through his daughter Saṭyavaṭī, of Jamaḍagni the father of the Avaṭāra Paras'urāma. Āyus again had many sons of whom Nahusha and Kshaṭṭriya-Vṛḍḍha are worthy of mention. In the line of the latter was born Ḍhanvanṭari, one of the minor avaṭāras of Vishṇu and the promulgator of Āyurveḍa. The former had the famous Yayāṭi who with his son Puru was the perpetuator of the Lunar dyansty.

The life of Yayāṭi is worthy of recital. Vṛshaparvan, the king of Ḍānavas had a daughter by the name of S'armishtha. Ḍevayāna was the daughter of their Guru, S'ukra. On account of the quarrel between the two, Ḍevayāna was thrown into a well by S'armishtha. The king Yayāṭi who passed that way took

her up from the well and married her, as she became attached to him. As a penalty for the mischief committed by Śarmishṭha, her father had to hand her over to Ḍevayāna as her attendant. So both went to the palace of the King Yayāṭi, the one as his wife and the other as the wife's attendant. But Śukra, the father-in-law of Yayāṭi warned the king not to have anything to do with Śarmishṭha, the attendant. In spite of it, he had three sons through her, of whom Puru was the youngest. For this, Śukra cursed him with the attack of the infirmities of old age but was given an option of exchanging them with others. This option was given to his sons of exchanging sovereignty for the infirmities of old age, the last of whom named Puru accepted. The king having become young began to indulge in the pleasures of the senses; but the more he indulged in them, the more did they flame up like fire fed with ghee. Hence disgusted with Kāmic indulgences, he took up again the sovereignty, having given back his youth to his son Puru. After him, came Puru to the throne.

In the line of Puru came the long line of Lunar Kings such as Dushyanṭa of Kālidāsa's *Śākunṭalam* and his son Bharaṭa, the sub-incarnation of Vishṇu. Bharaṭa adopted as his son Bharaḍvāja, the great Ṛshi. Bharaḍvāja, one derivative meaning of which word is the bringer forth of offspring—was true to his name, prolific of issues. His son Manyu generated

many illustrious descendants. His great-grandson Rantideva through his son Nara made his name immortalised for all ages to come through his compassion for all creatures. It is worth while reproducing his story here: "Once he and his dependents went on fasting for eight-and-forty days, and on the morning of the forty-ninth day, he received some ghee, milk, barley, and water. To this frugal meal, they sat down when a Brāhmaṇa came as a guest, and he fed him ere touching the food. Then when the Brāhmaṇa had departed, he divided the remainder into equal shares, and gave to each, reserving one portion for himself. But he has prepared to eat, a S'ūdra came, and he gave him gladly a share of that small meal. And when the S'ūdra had gone, ere he could break his fast, a man came with a troop of dogs, and the rest of the food, save one drink of water, Rantideva gave to these. These also went and Rantideva raised to his parched lips the welcome drink. 'Give water, a little water,' moaned a voice near by; and Rantideva turning saw a miserable form, an outcaste lying on the ground, turning longing piteous eyes at the water in his hand. Bending over him with sweet compassion beaming from his tender eyes, Rantideva gently raised the outcaste's head and put the cool pure water to his panting dust-soiled lips. 'Drink, brother!' he said kindly, doubling the value of the gift with his mild graciousness. And as the outcaste drank, the loving heart of Rantideva burst into prayer to Hari: 'I do not ask Nirvāṇa. Only I ask that I may pervade all beings suffering for them their miseries, that they may live without sorrow. By giving this water to save the life of this suffering man, my hunger, thirst, langour, distress and giddiness have all passed away.' And this prayer has ever remained the most perfect expression of compassion."

Manyu had, through his eldest son, Hasṭin, who founded Hastināpūr, the modern Delhi. Hasṭin, through his eldest son Ajāmīla, had a number of noble descendants of Ṛshis who were the founders of different gotras—as Mudgala, Gauṭama, Chyavana, Droṇa, etc. But Ṛshu, the last son of Ajāmila was instrumental in giving origin to a long line of noble and illustrious sons beginning with Kuru. Then Devāpi, the great being living now in the village of Kalāpa along with Maru, is born here as the elder brother of Śanṭanu, the father of Bhīshma, the great hero of the Mahābhāraṭa war. Herein are to be found the five brothers of Pāṇdavas and Ḍuryoḍhana and others of the same clan who were the central figures of the Mahābhāraṭa war. It is here our Lord Kṛshṇa was born. The line closes with a long list of heroic kings ending with Kshemaka.

In closing this, it were well to reproduce the concluding sentences of Ṛshi Parāśara to Ṛshi Maiṭreya as translated by Wilson: "He who has heard of the races of the Sun and Moon of Ikshvāku, Jāhnu, Mandhāṭṛ, Sagara, and Raghu who have all perished; of Yayāṭi, Nahusha and their posterity who are no more kings of great might, resistless valour, and unbounded wealth, who have been overcome by still more powerful time and are now only a tale; he will learn wisdom and forbear to call either children or wife or house or lands or wealth his own. The arduous penances that have been performed by heroic men obstructing fate for countless years, religious rites and sacrifices of great efficacy and virtue have

been made by time the subject only of narration. The valiant Pṛthu traversed the universe everywhere triumphant over his foes yet he was blown away like the light down of the Símal tree before the blast of time. He who was Kārtavīrya subdued innumerable enemies and conquered the seven zones of the earth; but now he is only the topic of a theme, a subject for affirmation and contradiction. Fie upon the empire of the sons of Raghu, who triumphed over Ḍasānana and extended their sway to the ends of the earth; for was it not consumed in an instant by the frown of the destroyer? Māndhātṛ the emperor of the universe, is embodied only in a legend; and what pious man who hears it will ever be so unwise as to cherish the desire of possession in his soul? Bhagīratha, Sagara, Kākutstha, Dasānana, Rāma, Lakshmaṇa, Yudhishthira and others have been. Is it so? Have they ever really existed? Where are they now? we know not! The powerful kings who now are, or who will be as I have related them to you or any others who are unspecified, are all subject to the same fate and the present and the future will perish and be forgotten like their predecessors. Aware of this truth, a wise man will never be influenced by the principle of individual appropriation; and regarding them only as transient and temporal possessions, he will not consider children and posterity, lands and property or whatever else is personal, to be his own."

Turning to the end of the Kaliyuga, do not the Purāṇas depict it in very dark colours? 'Wealth and piety will decrease day by day until the world will be wholly depraved. Then property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in

litigation ; and women will be the objects merely of sensual gratification. Earth will be venerated but for its mineral treasures ; the Brāhmaṇical thread will constitute a Brāhmaṇa ; external types (as the staff and red garb) will be the only distinctions of the several orders of life ; dishonesty will be the universal means of subsistence ; weakness will be the cause of dependence ; menace and presumption will be substituted for learning ; liberality will be devotion ; simple ablution will be purification ; mutual assent will be marriage ; fine clothes will be dignity ; and water far off will be esteemed a holy spring. Amidst all castes, he who is strongest will reign over a principality, thus vitiated by many faults. The people unable to bear the heavy burdens imposed upon them by their avaricious sovereigns, will take refuge amongst the valleys of the mountains, and will be glad to feed upon wild honey, herbs, roots, fruits, flowers, and leaves : their only covering will be the bark of tree and they will be exposed to the cold, and the wind, and sun, and rain. No man's life will exceed three-and-twenty years. Thus in the Kali age shall decay constantly proceed until human the race approaches its annihilation.

"When the practices taught by Vedas and the institutes of law shall nearly have ceased, and the close of the Kali age shall be nigh, a portion of that divine being who exists of his own spiritual nature in the character of Brahman and who is the beginning and the end, and who comprehends all things shall descend upon earth : he

will be born in the family of Vishṇuyasas an eminent Bráhmaṇa of Sambala village as Kalki endowed with the light of superhuman faculties. By his irresistible might he will destroy all mlechchhas and thieves and all whose minds are devoted to iniquity. He will then re-establish righteousness upon earth; and the minds of those who live at the end of the Kali age shall be awakened and shall be as pellucid as crystal. The men who are thus changed by virtue of that peculiar time (the sixth Root Race) shall be as the seeds of human beings and shall give birth to a race who shall follow the laws of the Kṛta age or age of purity."

In another Purāṇa, it is stated that at the end of Kaliyuga women will begin to bear children at seven years of age and die at twelve. Man's highest age will be twenty. The body will get Lilliputian, when nature can no further go, Kalki Avatāra will come and eradicating the old and rotten humanity will re-establish a new Race, with the assistance of the two great Beings, Maru and Ḍevāpi.

Even though the Kaliyuga is thus depicted, there is another story given out in the last Amsa of the *Vishṇu Purāṇa*. Once upon a time, six or seven Ṛshis met to discuss spiritual matters. The two questions that they then discussed were: what is the best time for quickly gaining salvation? And by whom can it be attained soon? As they were divided in their opinions, they went to Kṛshṇa Ḍvaipāyana Veḍa Vyāsa who was living on the other side of the Ganges. Veḍa Vyāsa was not at home and had gone to the Ganges to bathe. They all went

in a body to the Ganges and finding him in the midst of his ablutions, did not like to disturb him and retired to a place hard by. But the omniscient Vyāsa aware of the presence of the Ṛshis, was uttering, with each dip He took in the Ganges, the words 'Kali is sādhu; women are sādhu; S'ūdras are sadhu.' They could not understand the rationale of these words; had these utterances proceeded out of the mouth of an ordinary person, they would have thought them to be the effusions of an idiot; but they could not treat in that manner the utterances of Vyāsa; hence they kept their judgment in abeyance till He came up the river bank, when they made their prostrations to him. He asked: "What is the matter? So many Ṛshis have come." To which they said: "We shall later on tell you the mission of our arrival here: but let us know the meaning of the three sentences uttered by you."

The reply of Vyāsa was to the following effect: In Kṛtayuga and yugas other than Kali, nature was bountiful in her produce and everything went on smoothly and peacefully, so that when a man had to progress in the spiritual path, he had to retire to the forest to court obstacles to make progress, since no progress—physical, mental, spiritual, etc.—can be made without obstacles. It is resistance that gives increased energy. This law holds good in all realms; even physical strength has to arise through friction; in other yugas resistance was less. Hence progress

made in other yugas in a number of years can be made in a very short time in Kaliyuga, when there is more resistance. Hence Kali is sādhu or tends to one's rapid spiritual advancement, if he only makes up his resolve in this yuga; but he who works in the vicious path, will be sunk by Kali into the lowest depths of depravity. Regarding women, if they will only co-operate with the husband in the path, the two souls will progress together unitedly; so the servants, if they will but properly serve the higher castes, will be lifted up with others. Just as the extremes of virtue and vices are to be met with in a high stage of civilisation, so also will it be at the end of the Kaliyuga.

Even in the Kaliyuga, there are many sub-cycles mentioned. Some of which are conducive to spiritual progress and others not. Hence, whether we study the West or the East, we find important events occurring at stated periods. In India, the first 5,000 years of Kaliyuga closed and we are now in the 5015th year. It is also stated that Vishṇu Kalā was pervading the first period and Rudrakalā is now reigning. If we take note of the year when the Theosophical Society was launched into existence, it was twenty-five years before the Vishṇu Kalā closed. May it be that the last period of Vishṇu Kalā was availed of by the promoters of the Theosophical movement as having more spiritual influence, like a lamp shedding more light when it expires?

CHAPTER VI

THE TRIMŪRṬI

THE five main characteristics of the Purāṇas have been dealt with up to the present. Let us now turn our attention to the two other subjects, *viz.*, the symbolic representations of the Ṭrimūrṭi and the underlying significance of the Avaṭāras.

As stated before in the chapter on Sarga, God has two aspects, the Amūrṭa, the unconditioned and Mūrṭa, the conditioned. In the former state, He is One only beyond mind and speech; in the latter, He is dual with the two aspects of Purusha and Prakṛṭi or Consciousness and Matter. The mind of man has always the concept of duality, the thinker and the thing thought of, and hence cannot grasp the one Absolute; it is only the conditioned—while, being composed of the dual Purusha and Prakṛṭi,—that can be grasped by the mind. This dual state is called Saguṇa from the standpoint of form or S'abḍa Brahman from the standpoint of sound. The S'aivite Purāṇas call it Paramas'iva, Mahādeva, or Aliṅga while the

Vaishṇavite ones term it Mahāvishṇu or Nārāyaṇa. This state is called the Universe by the *Vishṇu Purāṇa*. From this state, there arise three states; as matter arises from its avyakṭa or unmanifested state to its vyakṭa or manifested state, there is also the stage of transition as it passes from the avyakṭa to the vyakṭa. In these three stages of the universe, three Intelligences arise, *viz.*, Śiva in the avyakṭa, Vishṇu in the intermediate, and Brahmā in the vyakṭa. In *The Secret Doctrine*, the first stage is called the first Logos, from logos—sound which corresponds to the Śabḍa Brahman of Hinḍūism; the second, the second Logos and the third, the third Logos. In the first stage Purusha and Prakṛṭi are as one, with the power like water of resolving into two: in the second stage, it is in a stage of transition, called the critical condition, where the two principles are working together, non-separate, as Purusha-Prakṛṭi; in the last stage Purusha and Prakṛṭi separate themselves into two and work. In the Purāṇas, the first stage is that of Ṭamas where all the guṇas—Ṭamas, Saṭṭva, and Rajas—are in a state of guṇasāmya or equilibrium; when they are disturbed, then Saṭṭva, the intermediate state arises; and then Rajas, the state of activity. These three states are compared to night, morning-twilight, and day. Inasmuch as Purusha is always co-working with Prakṛṭi, the former manifests itself through the division of the latter into three guṇas, as the three Intelligences of Śiva the Destroyer, Vishṇu the

Preserver, and Brahmā the Creator. Thus therefore the first idea that we get out of the Purāṇas is that the Trinity are the Intelligences presiding over the universe as the Creator, Preserver, and Destroyer, being but the three aspects of one and the same God. They are also represented as presiding over the earth, etc., as well as each atom or cell. The second idea that we get from S'rī S'aṅkarāchārya is that Brahmā, Vishṇu, and S'iva are only the names of the places filled up by souls like ourselves, who through æons of evolution rise to that height. The third idea is that the Trinity, like men, have souls and bodies. Man has individualised soul and bodies, whereas the Trinity has the whole cosmos as its body with the soul animating it. Just as man has the different bodies gross and subtle, so also the Trinity. Only the body of the Trinity described in the Purāṇas is different from that of man, since the former is Praṭīka and not a Praṭimā. Praṭimā is an ordinary image, like unto the body of man. Praṭīka is a symbolic image. The images of the Trinity are all symbolic. There is not one symbol but a series of symbols. Such series of symbols are known as emblems. As the *Vedānṭa Sūṭras* put it : न प्रतीके न हि सः। ब्रह्मदृष्टिरुत्कर्षात्।—Aḍhyāya IV, iv, 1. Sūṭras 4 and 5; we have not to stop with these symbols but we have to elevate them from the concrete to the abstract state.

Taking the symbolic images of the Trinity, we shall first take up Vishṇu and then go to Brahmā and then

to Śiva. It is the last that is most difficult to decipher.



NĀRĀYAṆA

In the closing of night and at twilight of time, Nārāyaṇa or Mahāvishṇu finds himself sleeping on the great waters in a recumbent posture and after soliloquising within himself "Whence am I? etc.", and moving on the waters, he generates out of his navel Brahmā who is seated on a full-blown lotus which is connected with the navel by a long lotus-stalk. It is this that is represented in the pictures hung on the walls in our homes. In the waters, Nārāyaṇa is said to rest on the folds of Ādiśesha,

the serpent with its five-headed hood over the Lord's head. If we look deep into the number of folds, say in a temple like Śrīraṅgam, we find they are nearly 3½. On the two shoulders—or hands in the above figure—of Him are represented two, *viz.*, Chakra, the discus or wheel and Śaṅkha, the conch. At his feet are represented Lakshmī, Nāraḍa and other personages which in my opinion are not right since Lakshmī arises only later on, *viz.*, in the ocean of milk, since the nebular stage came after the watery. Besides these symbols, there are others represented on the person of Vishṇu, such as the Kausṭubha, etc., into which we shall enter later on.

Now the word Nārāyaṇa is compounded of the two words *Nāra* waters and *Ayana* moving. Hence he represents the intermediate stage whence creation arises. Here the word "waters" means space—the liquid space or world whence our solid space or world, arises, as Bhīshma in Śānṭi Parva explains. It is only by Nārāyaṇa agitating the guṇas that he gives origin to Brahmā to create the worlds. It also means the ordinary waters if applied to the lower states.

In the night, the universe is latent in a higher state. In that latent state of the universe, three things alone subsist out of which the universe is created. Kant analyses all into three *a priori* ideas, *viz.*, Time, Space, and Causality. Space is of matter and Causality is that consciousness which has cognisance of the law of

cause and effect. Hence the three are Time, matter and Consciousness or Kāla, Prakṛṭi and Purusha. In the above symbol, there are three subsisting with Nārāyaṇa, *viz.*, the serpent, the discus and the conch, which stand for the above three. The serpent stands for time as I stated before; the discus for the mind or consciousness and the conch for Ākāsic matter. This serpent is called by two names, Ananṭa, meaning the endless or eternal and Ādisesha—the primeval remainder. When the whole universe is absorbed into Him at the Pralaya or deluge, which is the night of the universe, it is Time that absorbs it into Him and is alone the last remainder of Vishṇu who is the S'eshin—the one having the last remainder of Time. Just as a king enacts a law which is administered by his judges and other officials only, so Brahman enacting His law of Time leaves the universe in its charge to be administered by it.

Symbology of Time

With reference to Time in Space, it will arise only when there is motion in Space. In Pralaya when Ṭamas prevailed in space, space was like a still ocean without waves. When the equilibrium of the three guṇas was disturbed and when Rajas or activity asserted itself, then the space was set in motion like waves. This wavy motion is likened to the zigzag motion of a serpent. Hence the symbol of serpent was applied to time. In its higher aspect, the serpent of time was

annular or circular, having no beginning or end. In the seal of the Theosophical Society, a circular or annular serpent is depicted with its tail in its mouth to denote the ever recurrent cycles of time. But when it unfurls itself and begins to move in a spiral or zigzig manner in Ākāsa or space, it is made to represent the limited time of succession of events. But there is yet an intermediate condition, the state of transition or twilight when the universe passes from 'the unmanifested' to 'the manifested' when the serpent is made to be partly unfurled and to be partly furled.

In the state when all things are destroyed by Pārvaṭi or Ḍurgā, the wife of the destroyer Śiva, she, representing the material aspect of the destructive Power, wears the serpent of time as a circular bracelet on her hand which is worn by her husband as a mālā or garland on his shoulders and which again is circular. This is different from the representation of Śiva on this earth after manifestation begins where he has the Gaṅgā as well as the serpent furled on his head. Then from this night, ere the day sets in, there comes the twilight when Nārāyaṇa wakes up from his long sleep and makes Brahmā rise from his navel to create the universe during the day. Here the serpent which is the couch of Nārāyaṇa is made to be partly unfurled and to be partly furled, when the serpent's five heads are over that of the lord and the body of the serpent is made to be of nearly 3½ convolutions over which the Lord lies. Lastly the serpent unfurls itself fully

when it is made to be the churning string which is the transverse motion set up. Then coming to the symbols of the serpent over the head of Nārāyaṇa, we find the three and odd coils and the five heads require explanation. In this day of Brahmā, we are in the seventh Manvanṭara, *viz.*, Vaivasvaṭa which is the 4th Round. We have not as yet completed it. In this 4th Round of seventy-one mahāyugas, we are in the 28th Mahāyuga. Hence we have passed till now 3 28/71 Rounds. If for the purpose of understanding the above fraction, we make the denominator 70 instead of 71 we have, 3 28/70 Rounds or 3 2/5. Hence we have not as yet completed 3½ Rounds. The five heads of the serpent stand for the five Root Races that have occurred till now. The five heads of the serpent stand for the five Root Races that humanity has undergone on this earth of ours.

The discus or wheel stands for the consciousness or thinking faculty of man. As the mind is ever flitting through the laws of association of ideas, it is compared to either a monkey or wheel which is ever rotating. The conch produces sound which is the Ṭanmāṭra or rudimentary property of Ākās' where the first manifestation of the Mahābhūṭas or the great elements takes place. Regarding these three Time, Space, and Causality, thoy may be understood in their human manifestations in the *Rāmāyaṇa.* If we study critically the *Vishṇu Purāṇa,* we find there are different stages of Vishṇus.

First comes the description of Mahâvishṇu as the one putting forth out of Himself the universe with Purusha, Prakṛṭi, and Time which are described in their abstract state with no symbols of serpent, conch, etc. Then comes the description with all these symbols attached to him, primarily of serpent, discus, and conch and then others like S'rîvaṭsa, etc. Lastly Vishṇu is described as riding on a Garuda or eagle. Why these differences? It should be remembered there are many Vishṇus in different states. Firstly above the seven worlds as their protector; then as the protector of the three worlds; then of each world or race, nay, of an atom of matter too, since He is the protector of all. When he is above the Arûpa or not-form worlds, he is not described with any form or rûpa symbols but as an abstract entity with the abstract time, etc. When he descends into the form worlds, he is accredited with a form, body, with the symbols of serpent, etc., which stand in the lower states for the abstract things. Down below when he is the protector of Races and form worlds, he is made to ride on a Garuda which stands for a Mavanṭara or cycle or sub-cycle. Besides the above three symbols of serpent, wheel, and conch, Vishṇu is said to have others. *Vishṇu Purāṇa* in the closing chapter of the first Amsa describes their meaning thus:

आत्मानमस्य जगतो निर्लेपमगुणामलम् ।
बिभर्ति कौस्तुभमणिस्वरूपं भगवान् हरिः ॥

श्रीवत्सं स्थानधरं अनन्ते च समाश्रितम् ।
प्रधानं बुद्धिरप्यास्ते गदारूपेण माधवे ॥
भूतादिमिन्द्रियादिं च द्विधाहंकारमीश्वरः ।
बिभर्ति शङ्खरूपेण शार्ङ्गरूपेण च स्थितम् ॥
बलस्वरूपमत्यन्तजवेनान्तरितानिलम् ।
चक्रस्वरूपं च मनो धत्ते विष्णुः करे स्थितम् ॥
पञ्चरूपा तु या माला वैजयन्ती गदाभृतः ।
सा भुतहेतुसंघाता भूतमाला च वै द्विज ॥
यानीन्द्रियाण्यशेषाणि बुद्धिकर्मात्मकानि वै ।
शररूपाण्यशेषाणि तानि धत्ते जनार्दनः ॥
बिभर्ति यच्चासिरत्नं अच्युतोऽत्यन्तनिर्मलम् ।
विद्यामयं तु तज्ज्ञानं अविद्याकोशसंस्थितम् ॥
इत्थं पुमान् प्रधानं च बुद्धयहंकारमेव च ।
भूतानि च हृषीकेशे मनः सर्वेन्द्रियाणि च ।
विद्याऽविद्ये च मैत्रेय सर्वमेतत्समाश्रितम् ॥
अस्त्रभूषणसंस्थानस्वरूपं रूपवर्जितः ।
बिभर्ति मायारूपोऽसौ श्रेयसे प्राणिनां हरिः ॥

"The glorious Hari wears the pure soul of the world undefiled and void of guṇas as the Kausṭubha give. Pradhāna is seated on the Eternal as the S'rīvaṭsa mark. Buḍḍhi abides in Māḍhava in the form of his mace. Īs'vara supports Ahaṅkāra in its twofold division, into elements and organs of sense with the emblems of his conch and his bow. In his hand, Vishṇu holds in the form of his discus Manas whose thoughts like the weapons fly swifter than the winds. The necklace of the deity, Vaijayanṭī composed of five precious gems is the aggregate of the five elemental

rudiments. Janārḍana bears in his numerous shafts the faculties, both of action and perception. The bright sword of Achyuṭa is holy wisdom concealed at some seasons in the scabbard of ignorance. In this manner Purusha, Prakṛṭi, Buḍḍhi, Ahankāra, the elements, the senses, Manas, ajñāna, and Jñāna are all assembled in the person of Hṛshīkeśa. Hari in a delusive form embodies the elements of the world as his weapons and his ornaments for the salvation of mankind." Thus it is that Vishṇu has all including Lokas in himself.



BRAHMĀ

Coming to Brahmā, we find that it comes from the root *bṛh* to expand. At the period of creation, this power begins to expand for work. How does he

evolve or rise from Nārāyaṇa? It is peculiar to find that he arises from the navel of Nārāyaṇa. Why not arise in an ordinary process from the womb or from the mind or vāk (speech) of Ṛshis as stated in our books? Why should the navel be taken as the starting point of the universe from its unmanifested to its manifested state? At the outset, it may be stated that the universe issues from the subjective state to the objective, not through the ordinary process but in some mysterious manner. In the navel of man's body, is located a mysterious Sakṭi or force called Kuṇḍalinī, which has the power, when mastered by a great spiritual personage, of creating or undoing things at will. Carrying this analogy to the universe, we find it has also the sakṭi in its navel. This force in the navel projects a lotus-like form-world. Moreover it is the umbilical visicle in the navel that forms the connecting link between the offspring within and the ether without, and imparts by osmosis the extraneous influence to the child within, in its initial stages in the womb. Again as Nārāyaṇa is then sexless, this mode of evolution is given out to differentiate it from the ordinary one. Now the lotus represents the objective universe of matter, and Brahmā is the Purusha of rajoguṇa who fructifies it in order to bring this objective universe into order and form. Previously the unmanifest-manifest universe was represented by the all-expansive waters of infinite space, whereas the objective universe, being conditioned, is

represented by the lotus—a limited symbol. Moreover the Sanskrit word for lotus is 'kamala,' which means also âkâs or space. In the cosmogonies of different religions, the objective universe of forms is given the symbol of a lotus or an egg. These two symbols play a great part in the Hindû cosmogony. This world is called Brahmâ's egg; also Hiranyagarbha or resplendent egg. If we study the interior of the egg, we find there are seven layers from the Chorion without to the embryo within. As for the kamala or lotus symbol, it needs no illustration as it is too often found in our S'âstras to be unnoticed by any. All the plexuses in our body are styled thereafter; *e.g.*, Mûlâdhâra Kamala, Svâdhishthâna Kamala. These terms correspond to the sacral, epigastric, solar and other plexuses in the physical body.

To gain the nearest approach to the conception of an infinite universe, the conditioned symbol of a spherical or an oval form is the best; for if such a form be expanded mentally in all directions, no mathematical point will be excluded from its sweep. The different layers of the lotus, the higher and lower petals represent the different worlds, gross and subtle. And on the karṇikâ (pericarp) within the lotus, reigns Brahmâ creating the world through Rajas, or the colour red, to represent the kâmic (passional) tendency through which all things are generated. This Brahmâ has four faces. It is stated that these four faces represent the four Vedas which humanity

has passed through in this day of Brahmā. Of course, the four Vedas stand for the sounds or rhythmic vibrations which have been developed during the four Rounds. According to Herbert Spencer, there are quadruple rhythms in the universe.

It is here that the element of sexual symbology is introduced in connection with Brahmā. Brahmā has a wife called Sarasvatī. In *Yoga Vāsishṭha*, she is styled Lilā. It is this consort of his that plays all the lilā or sport in this universe and brings it to action. To prove that these characters ought not to be construed in their dead-letter sense, there is a chapter in the *Vishṇu Purāṇa* devoted to the actions of Vishṇu and Lakshmi. It is indubitably shown therein that Vishṇu and Lakshmī are no other than the two aspects or pair, positive and negative, or the abstract and the concrete, which go to produce action in this universe.

अर्थो विष्णुरियं वाणी नीतिरेषा नयो हरिः ।
बोधो विष्णुरियं बुद्धिर्धर्मोऽसौ सत्क्रिया त्वियम् ॥

'If Vāk (speech) is Lakshmi, then its meaning is Vishṇu; if Dharma is Vishṇu, then good deeds are Lakshmī.' Later on it is stated that Vishṇu is Śiva and Lakshmī is Gaurī, etc. Here I may remark about the non-sectarian character of the Paurāṇic writers. And so a number of other instances are cited in ch. 8, Amsa I, of the *Vishṇu Purāṇa* to elucidate the

meaning of these two. It is only in the manifested stage that differentiation of pairs sets in.

But the long lotus-stalk connecting the navel of Nārāyaṇa with the lotus on which Brahmā is seated has not been explained. This is the line of communication through which the influence from the higher world is radiated to the lower. Without it, all nature will have to come to a syncope. Take for instance the case of the doctor who is stated in *The Review of Reviews* to have observed his last dying moments. When he came out of his physical body, his astral body was found tacked to the physical by a thin golden line. Were this line severed, death would have ensued and there would have been no chance for the doctor to revive. Similarly with regard to the worlds. One higher world is connected at the time of evolution with another of a lower state through a thin golden line, as it were. In the *Chhāndogya-Upanishad*, VI, viii, 2, the inner body rises out of the physical and is yet tacked to it through Prāṇa, like a kite flown to the skies through a string. But in involution, the lower worlds merge into the higher through this line and then this line disappears and the Pralaya or deluge ensues.

Here I shall offer some explanation of colours. The fundamental three guṇas are accredited with certain colours. Ṭamas is said to be black; Saṭṭva, white; and Rajas, red. Taking the help of modern science, we find that a white ray, when let into a prism,

deflects itself into seven colours, *vibgyor*, *viz.*, violet, indigo, blue, green, yellow, orange, and red; the violet being at the highest end of the spectrum and red at its lowest end. Red is about 450 trillions of vibrations and violet, 890 and odd trillions. All these together are white. And what is black? For our present eyes, vibrations below 450 and above 890 and odd trillions are dark. Ṭamas is dark in colour and does not mean only vibrations lower than what we can perceive but also those which transcend our present eyes. Hence when we evolve to a higher state in which we shall be able to perceive higher vibrations, those which are now ṭāmasic or dark will become Saṭṭva or white and a still higher state will intervene where Ṭamas will prevail. So that Ṭamas and Saṭṭva are only relative; what is Ṭamas now will become Saṭṭva later on; what is Saṭṭva now, we shall transcend later on and that Saṭṭva may become Ṭamas then. That is the reason why, in our Purāṇas, the white and black colours are generally made to be exchanged and why S'iva and Vishṇu change colours in the representations. Regarding Brahmā who creates through Rajas or red, he is generally represented with a Kāmic or red colour. Hence both Brahmā and the lotus are represented red in colour. But Vishṇu and S'iva generally change colours between white and black.

Brahmā has, as his Vāhan or vehicle, the Hamsa or swan. The *Ḍhyānabinḍu-Upanishaḍ* says:

हकारेण बहिर्याति सकारेण विशत्पुनः । हंसहंसेति अमुं मन्त्रं जीवो जपति सर्वदा । शतानि षड्दिवारात्रं सहस्राणि एकविंशतिः । एतत् संख्यान्वितं मन्त्रं जीवो जपति सर्वदा । अजपानाम गायत्री ॥

"Jiva (Âṭmâ) comes out with the letter *Ha* and gets in again with the letter *Sa*. Thus the Jiva always utters the Manṭra, Hamsa, Hamsa. It utters this Manṭra 21,600 times in one day and night. This is called Ajapā-Gâyaṭri." Therefore it is that Hamsa manifests itself through Jiva in the lower state. Instead of the Jiva being, as it is now, the slave of Hamsa, it should bestride it to reach the higher state. Brahmâ is said to be the Hamsa-Vâhana, since He has conquered the Hamsa and is bestriding it. Similarly should each Jiva bestride this Hamsa. But Brahman, the Absolute is called the Kāla-Hamsa, since Kâla or time is the Hamsa or vehicle through which God enacts the law of the universe. Now this Hamsa may be interpreted in two ways, as the concrete and the abstract. In the concrete aspect, there is the bird Hamsa or swan through which the Jiva has to rise to the higher worlds. In its abstract aspect, it is the Daivīprakṛṭi or Fohatic power that enables the Jivāṭmâ to perceive its identity with Paramâtma. Hamsa is compounded of the two words *Aham* and *Saha* or *I* and *That*. It is that which makes the "I" reach "That" or God. But Śrī Śankara, when the word Hamsa is applied to Jiva, makes it twofold: 1. because it travels along the road, *viz.*, हन्ति गच्छति

अध्वानमिति हंसः 2. हन्ति अविद्यात्मकं कार्यं. He destroys the effects of ignorance. The *Hamsa-Upanishaḍ* says यदा हंसो नादे विलीनो भवति तत्तुर्यातीतं भवति "When Hamsa is absorbed in Nāḍa, the state beyond Ṭurīya is reached."



GARUDA

Like Brahmā seated on the Hamsa, Vishṇu appears seated on a Garuda or eagle with all His symbols. The *Vishṇu Purāṇa* makes Garuda, the father of Jatāyu. In the *Rāmāyaṇa,* when Rāvaṇa carries off Sīṭā to Laṇkā, Jatāyu attacks Rāvaṇa and, is defeated by him, being left in a precarious condition of life. Holding out his breath of life till the arrival of Rāma, who

goes in quest of his consort, he communicates to Rāma the place to which and by whom Sītā was taken, and immediately after, expiring, he exclaims: "It is 60,000 years since I was born," etc. Thus it is clear that Jatāyu stands for a cycle of 60,000 years. Besides, the derivative meaning of Jatāyu is accumulated life. Hence Garuda, the father of Jatāyu should stand for a greater cycle of time. It may be, in my opinion, a symbol for a *Manvantaric* period. Just as Hanumān the son of Vāyu is made to preside over the chakra of consciousness, so Garuda is made to preside over the conch of matter. Both are made the vehicles of Vishṇu of which the vehicle Garuda alone is given out here.

Śiva

Having considered the third and second persons of the Trinity, *viz.*, Brahmā and Vishṇu, let us turn to the first person Śiva that is most difficult of comprehension. He goes by the three names of Mahādeva, Rudra, and Śiva. "In the Ṛgveda we do not find the word Śiva playing any part. It is in the Śukla or White Yajurveda that he appears for the first time as the great God—Mahādeva—whose symbol is the Linga. In the Ṛgveda he is called Rudra, 'the howler, the beneficent and maleficent deity, at the same time the healer and the destroyer.' In the *Vishṇu Purāṇa*, he is the God who springs from the forehead of Brahmā who separates into male and female and he is the parent of the Rudras or Māruts, half of whom are brilliant and gentle, others

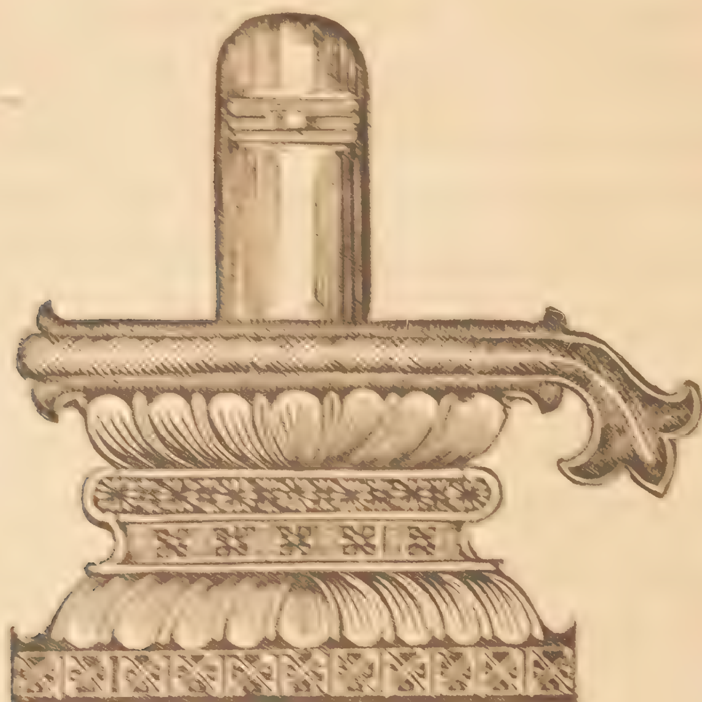
black and ferocious. In the Vedas, he is the divine ego aspiring to return to its pure deific state and at the same time, the divine Ego imprisoned in earthly form while fierce passions make of him, the roarer, the terrible. This is well shown in the *Bṛhadāraṇyaka-Upanishad* wherein the Rudras, the progeny of Rudra, the god of fire are called the ten vital breaths (prāṇas) with the heart as the eleventh, whereas as Śiva, he is the destroyer of life. Brahmā calls him Rudra and gives him, besides, seven other names signifying the seven forms of manifestation and also the seven powers of nature which destroy but to re-create or regenerate."—*S.D.*, Vol. II, p. 278. Perhaps it is in the Purāṇas that we find the word Śiva occurring.

Rudra comes from the root *ruḍ* to cry ; He is the one that cried and makes others cry. This power being a destructive one makes all to cry. But he is called Śiva. The word Śiva means auspiciousness. The reason why the destroyer is called by a name which is the very reverse of it, *viz.*, auspiciousness, is because He destroys in order to recreate out of the disintegrated particles a better form. As a scientist would put it—disintegration is for reintegration in a more evolved condition. The appellation Mahāḍeva is bestowed upon Him, because he is the greatest Ḍeva or Ḍeva of Ḍevas. In the aspect of Śiva, he is not only the destroying power of nature as well as of all objects in the world : but He is also represented as "the great patron of the yogins—the Mahāyogin, the great ascetic in whom is centred the highest perfection of austere penance and abstract meditation by which the most unlimited powers are

obtained, marvels and miracles are worked, the highest spiritual knowledge is acquired and union with the great Spirit of the universe is eventually gained." Hence the symbols with which Śiva is represented can be applied to both these aspects of Śiva and explained from both these standpoints. In the former case, the whole universe or an object in it is destroyed in its existent form to develop to a higher stage; in the latter, "I" and "Mine" are destroyed and the real or higher ego in man reaches the seat of the All through Yoga.

If we examine the symbolic images of Śiva, we find that they are two instead of the one we find in the case of Vishṇu. The conditioned Vishṇu is generally represented as a human figure with face, hands, legs, etc.; but the conditioned Śiva has two forms —one, a Linga and the other, a human figure. Both Śiva and Vishṇu have no form in the state above the seven worlds where they are really one. Śiva is called then Alinga—*i.e.*—without any mark; and Vishṇu is called Amūrṭa. But in the form state, why should Śiva have two aspects, one with human form and the other as Linga? In the Śiva temples, there are two images, one, the irremovable image called the Mūlavigraha and the other, the movable image called Uṭsavavigraha, the image carried about on the occasion of festivals. In the case of Vishṇu, both the images are in human form only. But Śiva's portable image only is in human form having either

one or five heads; whereas the irremovable image is no human figure but a Liṅga. Why is this? What is the meaning of the Liṅga? Liṅga means a sign, and some associate it with the sign of the generative organ.



Liṅga

Hence it is said to be a phallic symbol. But if it is borne in mind that the symbol of creation is not something mysterious but one natural and universal, then all the secrecy and profanity will cease to exist. Modern science has proved that, in both the vegetable and animal kingdoms, the same law and process are obtaining in the creation of forms in the embryo or otherwise. They find that two elements of an opposite nature—in man they are spermatozoon and ovum—have to combine to produce a body. Similarly the ancients

maintained that the same law holds good in all kingdoms, whether physical or subtle. They said there were two, Nāḍa and Binḍu. Binḍu is that which is of an oval form like the ovum; Nāḍa means sound; perhaps the sound impulse is associated with the male, being like a serpent running in Space. Only when the two combine, the oval form is fructified by the spermatozoon as its central axis protruding in the egg with its head outwards. And this exactly is the form of the causal body. Liṅga represents the causal body which is the first form generated out of which the body composed of hands and legs arises. In Hinḍūism, it is the causal body out of which the lower mental, astral, and physical bodies are originated. After the fusion of the spermatozoon into the ovum, there arise the positive and negative chromosomes with the centrosome in the middle, which produce the different portions of the body. This stage is called in Hinḍūism Kalā, where Kalās or parts are generated. Madame Blavatsky says that in the rūpa world Nāḍa (sound) is male and rupa (form) is female; while in the arūpa world, Nāḍa is female and number, male. Thus is the Liṅga a very mystical symbol.

In the Theosophical literature, many hints are thrown upon the formation of this causal body. The two things that concern us here are: 1. the way in which it is formed; and 2. where it is formed. It is said that the Second Logos—Vishṇu—after cementing together with His Prāṇa the particles of matter

Pārvaṭī, being the daughter of the parvaṭa or mountain, the immovable Himālayas, the highest of all. She, being the material aspect of the destroyer, makes everything to be petrified in dissolution.



With reference to S'iva in His human delineation with one face only, it represents His generic aspect of a destroyer; but when he is represented with five faces, they represent the five human Root Races. In the *Liṅga Purāṇa,* these five aspects are described with different colours which perhaps stand for the distinguishing characteristics or colour of the body of each Root Race. The five aspects are called Aghora, Saḍyojāṭa, Vāmaḍeva, Taṭpurusha, and Īs'āna, and represent perhaps the five Root Races of humanity. The meanings

of the above five names are the terrible, the suddenly-born, the Deva of the Vāma path, 'That One' and the Lord. On this, *The Secret Doctrine*, Vol. II, p. 295, says: "It is these secred four who have been allegorised and symbolised in the *Liṅga Purāṇa* which states that Vāmadeva (S'iva) as a Kumāra is reborn in each Kalpa (Race in this instance), as four youths—four, white: four, red: four, yellow: and four, dark or brown." Let us remember that S'iva is pre-eminently and chiefly an ascetic, the patron of all yogins and adepts and the allegory will become quite comprehensible. It is the Spirit of Divine Wisdom and chaste asceticism itself which incarnates in these elect. It is only after getting married and being dragged by the Gods from his terrible ascetic life that Rudra becomes S'iva, a God and not one of a very virtuous or merciful type—in the Hindū pantheon. Higher than the four is only One on earth as in heavens—that still more mysterious and solitary Being described in Vol. I." The five face may also stand for the five elements.

Whenever the five faces are represented, there are the corresponding ten hands. In each hand is a destructive weapon. Those on His right hand are the S'ūla (trident), Khadga (sword), Paras'u (axe), and the Badabāgni (deluge fire.) The fifth hand is the Abhaya or refuge-giving hand. The left hands wear the Nāga (serpent), Vajra (diamond), Pās'a (noose), Ghaṇṭa (bell producing spiritual sound), and Aṅkus'a (goad). That these are instruments of destruction is clear. "But from the yogic standpoint, all of them symbolise the different trials which a neophyte has to undergo. For instance, Pās'a (the noose) is like a cross on which all the human passions have to be

created by the third Logos, Brahmā, after descending to the physical plane rises up from there to the highest point of the rūpa levels of the mental plane where it meets the first Logos—S′iva coming down with the soul. Then through this union, the causal body is formed. Similarly in the *Skānḍa Purāṇa*, ch., 1 is made the statement that Vishṇu taking the female form of Mohinī—a captivating lady—bewitched the heart of S′iva who came as an ascetic with white ashes, bowl, etc., and joined Him. The female element is Binḍu and the male is Nāḍa. Thus is the Liṅga formed.

This Liṅga is formed in the arūpa levels of the third or mental plane. From it, arises the lower mental body, otherwise called Māyāvi rūpa—having hands, legs, etc., which is ever changing; and then arise the astral and physical bodies. If each plane or body is made to be presided over by one of the Trinity, Brahmā may be made to preside over the first world; Vishṇu over the second, and S′iva over the third. In the third arise the two divisions of rūpa and arūpa; hence S′iva is made to have two forms, one, that of the causal and the other, that of the mental body which obtains in the lower mental.

We find it stated that the Liṅga has five aspects from the standpoint of the five elements; we have the Ākās′a-Liṅga, Vāyu-Liṅga, Agni-Liṅga, Āpas-Liṅga, and Pṛṭhivī-Liṅga. In order to illustrate these five aspects, we have five temples in Southern India. In

Tiruvalur (Tanjore Dist., Madras Presidency, India), we have the Pṛṭhivī-Liṅga where the irremovable Liṅga being of earth is covered over with a golden metal in order that the liquid things poured over it in the daily abhishekam or ablutions with water may not wash it away; in Tiruvanaikkaval between Srirangam and Trichinopoly, the Liṅga is always immersed in water; in Tiruvannāmalai, it is Agni-Liṅga; in Kalahasṭi, it is Vāyu-Liṅga; and in Chiḍambaram, it is Ākās'. Probably to represent the subtle Liṅga, the Purāṇas as well as other religious books make mention of a pillar of effulgence or fire as in the Christian books.

Coming next to the representation of S'iva in human



form, we find Him represented with either one head or five heads, either with his wife or without her; where Paramas'īva is figured as a yogin, his wife does not come in; otherwise she figures. She was first called Saṭī, the daughter of Ḍaksha. I have already stated that Paramas'iva figures as the inaugurator of the epoch of destruction, when she was Saṭi, from Saṭ, being His faithful wife. She as Ḍurgā, the inaccessible, is stated to dance over the world and destroy it. Next she is called

crucified before the yogin passes through 'the strait gate', the narrow circle that widens into an infinite one, as soon as the inner man has passed the threshold."—*S. D.*, II, p. 579.

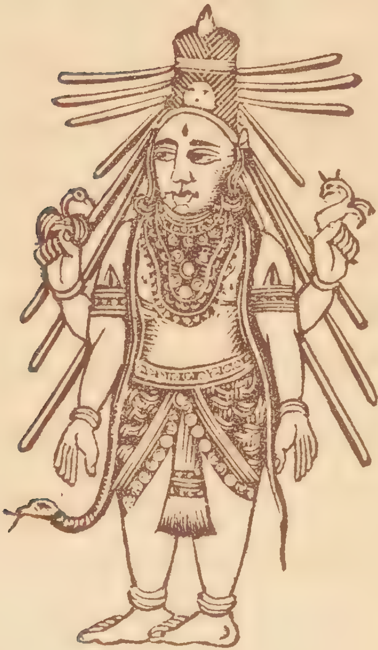
Ghaṇta is the spiritual sound which the disciple has to hear in his progress.

As regards the other weapons, I have not as yet come across any express authority who treats of them; yet I shall venture some explanations which seem to me reasonable. S'ūla or the trident, is, according to its form, represented as one long rod branching off into three separate elongations at its end, like a fork with its three prongs. As I said before, the original Saṭṭva, Rajas, and Ṭamas of Prakṛṭi have each their own infinite subdivisions of a triune nature like themselves. Thus the original Ṭamas of Ruḍra or S'iva has also its subdivisions of Rajas, Saṭṭva, and Ṭamas. Hence it will be clear that even S'iva who is the destroying power, has in Himself the potency of creating, preserving and destroying things through the subdivisions of Saṭṭva, Rajas, and Ṭamas in order that, after the pralaya or universal cataclysm is over, he may hand on the power of creation to Brahmā through Narāyaṇa for the build-up of a fresh universe. Being thus a metaphysical concept of a universal character, these three divisions of guṇas are found prevalent in all departments of nature, such as in food, etc. Then the sword and axe are the instruments through which ajñāna as well as our lower natures or passions are controlled; the former, tending to the permanent

eradication of all evils and the latter, to the temporary eradication of a few only, as can be inferred from the use of the above two instruments. Badabāgni is that terrible fire which swallows up all things at the end of time. The fifth hand with its upraised palm evinces His readiness and willingness to offer an asylum to those that surrender themselves up to Him and to Him alone. Then going to the left hand, we have first the serpent and the vajra or diamond weapon. The serpent besides symbolising time as in the case of Ādis'esha also stands for the poison ejected by it, which is no other than his ṭāmasic aspect. This poison has to be transmuted into a nectar by those who reach unto Him. In the case of highly developed individuals, poison if taken by them does not harm them, but becomes conducive to their progress even. Pās'a and ghaṇta having been already explained, I shall pass on to the fifth hand on the left side. It is the varaḍa or the boon-giving hand. In it, figures the elephant goad. Perhaps this instrument stands for the pains and ordeals a person has to undergo through a long ṭapas. And when the ordeals are safely gone through, there He is ready to grant any boon which the weary disciple has been long craving for.

In addition to all these, S'iva is represented to have three eyes with the moon and the Gaṅgā on His head. According to Hinḍūism, there is a third eye, in addition to the two eyes with which men are normally accredited.

Originally as mankind was in a spiritual state before its descent into the physical, man had only one eye which was located in the Sahasrāra of the brain, corresponding in the physical to the pineal gland. The function of this third eye took place externally through the middle of the forehead which is marked by the Hindūs with a ṭilaka or a spot therein. Hence in the symbolic representations of S'iva, we see, in the middle of the forehead, an opening with red flames issuing therefrom. This is the gate of the third eye. Gradually as man became more and more immersed in sexual pleasures, this eye became atrophied and then the present two eyes opened. This third eye and the kāmic organs are said to be like the two pans of a balance, one of which has to "kick the beam" when the other grows heavy. Only when again we outgrow Kāma and make it as light as possible that this third eye will reopen. Therefore it is we find that in the transition period of fall, there existed, in the ranks of Rāvaṇa, Rākshasas with one eye, two eyes and three eyes.



Now regarding the moon. Over the day, the sun presides: over the night, the moon. Similarly over the long period of a day of Brahmā, the sun presides:

the moon, over His night. Hence when the three worlds merge into the higher, they merge into the moon or latent condition of the higher state. Now since S'iva is the one into whom as destroyer all merge, all things merge into the moon in him.

According to the ancient Hindūs, if the evolution of the cosmos in all its details is known, then that of the earth and others also can be inferred by applying the above principle to the earth *mutatis mutandis*. The *Vishṇu Purāṇa* in Amsa II, ch. 8, gives a description of Gangā which is sufficiently comprehensive.

ततः प्रवर्तते ब्रह्मन् सर्वपापहरा सरित् ।
गङ्गा देवाङ्गनाङ्गानामनुलेपनपिञ्जरा ॥
वामपदाम्बुजाङ्गुष्ठनखस्रोतो विनिर्गता ।
विष्णोर्बिभर्ति यां भक्त्या शिरसाऽहर्निशं ध्रुवः ॥
ततः सप्तर्षयो यस्याः प्राणायामपरायणाः ।
तिष्ठन्ति वीतिमालाभिरुह्यमानजटा जले ॥
वार्योघैः संततैर्यस्य प्लावितं शशिमण्डलम् ।
भूयोऽधिकतमां कान्ति वहत्येतदुपक्षयम् ॥
मेरुपृष्ठे पतत्युच्चैर्निष्क्रान्ता शशिमण्डलात् ।
जगतः पावनार्थाय या प्रयाति चतुर्दिशम् ॥
सीता चालकनन्दा च चक्षुर्भद्रा च संस्थिता ।
एकैव या चतुर्भेदा दिग्भेदगतिलक्षणा ॥
भेदं चालकनन्दाख्यं यस्याः सर्वोऽपि दक्षिणाम् ।
दधार शिरसा प्रीत्या वर्षाणामधिकं शतम् ॥

"From that third region of atmosphere (or Svarloka of the seat of Vishṇu) proceeds the stream that

washes away all sin, the (celestial) river Gaṅgā embrowned with the unguents of the nymphs of heaven who have sported in her waters. Having her source in the nail of the great toe of Vishṇu's left foot, Ḍhruvaḥ[1] receives her and sustains her day and night devoutly on his head; and thence the seven Ṛshis practise Prāṇāyāma in her waters wreathing their braided locks with her waves. The orb of the moon encompassed by her accumulated current derives augmented lustre from her contact. Falling as she issues from the moon, she alights on the summit of Meru and then flows to the four quarters of the earth for its purification. The Sīṭā, Alakananḍa, Chakshu, and Bhaḍra are the four branches of but one river divided according to the region towards which it proceeds. The southern branch that is known as Alakananḍa was borne affectionately by Mahāḍeva upon His head for more then 100 (divine) years and issuing from His matted locks raised to heaven the sinful sons of Sagara by washing their ashes." In the same Purāṇa, it is stated in Ams'a II, ch. 2 that the southern branch Alakananḍa is said to divide itself into seven rivers and flow into the southern ocean. Here is the division completely analogous to that given in the Theosophical literature. The one becomes three and then four and then out of the fourth arises the seven. According to the Hinḍū Spiritual Astronomy, all the Solar systems rotate round Ḍhruva, the Polar Star which in turn rotates round Vishṇu, the spiritual Sun of all. So that, He who is at the centre of all the formative worlds and preserves the same is the Vaishṇavic power in the seat or loka called Vaikuṇṭha.

[1] Ḍhruvaḥ (Permanent) is one of the names of Mahāḍeva.

Of course, this Vaishṇavic power has in itself other powers, the Brāhmic and Rudraic which manifest themselves at their allotted periods. Now just as water serves to cement the things of this world, so also the water of Gaṅgā or the subtle magnetic and liquid current serves the same purpose in the universe. Hence the Hindūs regard the Gaṅgā water with great sanctity. Here I may remind the readers of the experiments conducted by Dr. Hankin, the Government Bacteriologist at Allahabad in which cholera microbes when put into the water of the Gaṅgā disappeared while they flourished greatly in the water of the well hard by. This cannot be explained except on the ground of the spiritual influence in the Gaṅgā, as the Hindūs urge.

As I stated before, the whole universe and earth are according to the Hindūs of an oval form, symbolised by an egg or lotus. The central axis of the earth or the universe, they termed Meru, Meru passing from the higher spiritual centre of Vishṇu down to Ḍhruva; then to the sphere of the Seven Ṛshis or the Great Bear to the lunar orb, and lastly to North Pole of the earth which is its northern Meru where it diverges into four currents. Thus it is given out that even the earth has the benefit of this current in order that it may be preserved. Here it is that Mahāḍeva receives her in His tresses of hair in order that after the preservative stage of earth is passed and destruction ensues, S'iva may draw her to His tresses and keep

her latent with Him in order that she may be handed on to Vishṇu again in the next cycle as will appear from the S'iva Purāṇas. As S'iva is Himself the embodiment of all suns, He being said to dilate Himself into many suns at the period of deluge, He wears after Pralaya the moon also in His head, as it is but a reflection of the Sun and is considered by the Hindūs to be the opposite aspect of the sun. I cannot here do more than outline the chief points embodied in the above allegories. In the language of the Theosophic writers, Gaṅgā can be said to be the one Fohatic power which running through the core of all organisms, links them all into one chain of existence. In man, the spinal column is the Meru through which this current runs.

The vehicle on which S'iva appears to His devotees is the Nanḍi or bull, which is represented in the front gates of every S'aivite temple. It is this which is given much prominence in the temples, as it is the Om of the Liṅga as stated before. It is he or it that takes all yogins to the divine seat of S'iva. Hence it is, he is posted in the front of His sanctuary. In the Purāṇas it is made to be the sentinel at the gates of S'iva who allows ingress to any new-comer that wishes to see Him. Without its aid, no yogin will be allowed to attain the Nirvāṇic seat. It is the Ṛshabha or bull, the second sign of the Hinḍū zodiac. T. Subba Row in his article on *Twelve Signs of the Zodiac* gives some reasons why Ṛshabha stands for Om. Again, according to the *Skānḍa Purāṇa* which gives the origin of

some symbols, the Ḍharma-ḍevaṭā or divine law also stands for the bull.

S'iva is also represented in a dancing posture with one leg on the ground and another raised. He then goes by the name of Natarāja or the king of dancers. He dances over the universe to destroy it.



GAṆES'A

S'iva's two sons are Kārṭikeya and Gaṇes'a. Both these seem to represent the Pravrṭṭi (worldly) and Nivrṭṭi (return path) aspects of man. They also stand for the longer and shorter return paths. One is called Gaṇes'a, since He is the Lord or commander of the gaṇas, or hosts who are S'iva's

attendants. He represents wisdom. Therefore He relinquishes all idea of marriage and devotes himself solely to spiritual pursuits. He removes all the obstacles to those who invoke aid on the spiritual path, He is always the commander of the heavenly hosts under His father to put down all the Asuras which represent the passions in man. He is Gajamukha, *i.e.*, His head is that of an elephant. Gaja is literally sound and hence it applies, I think to the totality of Nivṛṭṭi egos. It means also wisdom. All the egos of Nivṛṭṭi state have to be absorbed in Nirvāṇa or Pralaya through Him unto S'iva. All the appendages of this God, such as Pās'a, etc., point to this same construction only. His vehicle is the Mūshaka or mouse. Mūshaka is from a root meaning to steal. Hence He is the appropriator of all. His brother is Kārṭikeya, the god of war and born out of the sweat of S'iva and earth. He is the foster-son of Kṛṭṭikā or the six stars, Pleiades. He is represented as of red colour and in wedlock, which shows that He is identical with Mars and the generative principle of nature. Hence I think He represents the Pravṛṭṭi path or the totality of those egos who go in for the worldly path. His vehicle is the peacock, the colour of which is dark-blue, which can be identified with the Higher Manas. He has two wives Valli and Ḍevasenā who perhaps represent the two material aspects, the upward and the downward.

To illustrate these two paths of Gaṇes'a and Kārṭikeya, I shall quote a story from the Tamil books.



KĀRṬIKEYA

Once upon a time Paramas'iva was seated on the Kailāsa hills along with His consort Parvaṭī and His two sons. In the course of their conversation, the parents proposed to their sons that whoever should circumambulate the Kailāsa hills in a shorter period of time would have for his reward the fruit in their hands. Thereupon Kārṭikeya mounted his vehicle, the peacock and made a circuit of the hills. Meanwhile, the other son considering the Kailāsa hills and all else in the world to be no other than their parent went round them and claimed the fruit which was given him. But his brother came late only to find the prize already won: but in order to avoid mortification, he also was presented by his parent with another fruit.

This illustrates the fact that the goal of knowledge or salvation can be sooner acquired by one who devotes himself to that end, as Gaṇes'a did, by not going into wedlock and applying himself solely to that end. But it should be remembered that this path is beset with tremendous difficulties, though it is so to speak, a short cut. Going into the origin of these two brothers, we find in the *Skānḍa Purāṇa* that Praṇava took the dual forms of a he-elephant and a she-elephant and mating together generated Gaṇes'a. The other was born out of the sweat of S'iva and preserved in Gaṅgā.

CHAPTER VII

AVAṬĀRAS

It is only the second person of the Trinity that is said to incarnate on earth at different times in different forms. Vishṇu being the one that has the two aspects of Avyakṭa and Vyakṭa, unmanifested and manifested, represents the transitional state that originates the manifestations. He represents the twilight at dawn that precedes the day of creation—or the doorway through which one enters into this world from the broad outer space. He is said to incarnate whenever ḍharma or virtue is on the decline and its opposite aḍharma is on the increase, and all efforts of a being lesser than God are useless in stemming the tide of vice. Such manifestations always take place when the earth can no longer bear the burden of sin.

What is it that incarnates? And in what form? When Avaṭāras take place, there is something that is avaṭaraṇam or coming down. Is it the whole of Vishṇu's influence or a part only that comes down?

Or is it something else that comes down from Vishṇu? When manifestations take place, is it a mere illusory body that is taken up? or is there a real body tenanted by the Spirit within? These are very difficult questions; but I shall place, in brief before my readers the view of S'aṅkara only.

There are said to be three kinds of manifestations the full, the partial, and the āves'a. The last is the case of Paras'urāma. He was the sixth of the ten avaṭāras. When S'rī Rāmachanḍra had married Sīṭā and was returning from Mithilā to Oudh, he was accosted by Paras'urāma and challenged to a duel where it is said that after bending Vishṇu's bow, Vishṇu's influence in Paras'urāma passed to S'rī Rāmachanḍra. Thereafter Paras'urāma is said to be no longer an avaṭāra but one of the Chirañjīvins or the candidates for the Sapṭa-Ṛshiship of the next or Sāvarṇi Manvanṭara. In this case, Vishṇu's influence that overshadowed the soul of Paras'urāma, passed on to S'rī Rāmachanḍra, leaving Paras'urāma a mere Ṛshi. This is clearly a case of āves'a or overshadowing. Then coming to the full and partial avaṭāras, it is stated that S'rī Kṛshṇa is a full avaṭāra while others preceding Him are but partial. Whether partial or full, what is it that incarnates? Is it the influence of a given office or grade in nature? According to S'rī S'aṅkarāchārya's commentary of the *Veḍānṭa Sūṭras,* all but the one Absolute God are souls only of different grades. Brahmā, Vishṇu, and S'iva are but the

names of offices held in which developed souls of previous æons of Evolution are now appointed to do the work of creation, preservation, and destruction. Each one of our souls can, after hard work, reach these seats ; only it will not be allowed to do the work of creation in this kalpa though able to do so, since other officials for the present period have been already appointed and there will be collision between the already appointed official and the soul that aspires after that place. This question is taken up for discussion in Adhyāya IV in the commentary on the Sūṭra IV; 17, in the *Veḍānṭa Sūṭras.* The relationship between the soul in power and others may be stated thus : the souls that are in power presiding as they do over the universe may be stated to be a big circle with its centre of consciousness ; and each soul may be likened to a small circle in it having its own centre. When the latter begins to expand to the universe, its centre is maintained apart from the centre of the whole with its circumference expanding to the whole circumference of the universe. Therefore it does not matter whether the Vishṇu in power incarnates as an avaṭāra or the soul that has expanded to Vishṇu's circumference but which has a different centre incarnates. They have the same circumference of consciousness. They have the same sphere of knowledge, though there is the difference of egoship. Those, however who maintain that souls reach that state without the consciousness expanding to Vishṇu

may not like to apply the term avaṭāras to the ordinary soul evolving. Regarding the body, the *Bhagavaḍ-Gīṭā* seems to incline to the opinion that a body is created for the time being.

The Number of Avaṭāras

The *Bhāgavaṭa Puraṇa* makes the number of Avaṭāras twenty-four, including the minor ones. Besides the ten generally admitted, there are (1) Yajña, (2) Kapila, (3) Ḍaṭṭāṭreya, (4) Kumāras, (5) Nara-Nārāyaṇa, (6) Ḍhruva, (7) Pṛṭhu, (8) Ṛshabha, (9) Hayagrīva, (10) Hari, (11) Hamsa, (12) The presiding Deity of each Manvanṭara, (13) Ḍhanwanṭari, and (14) Vyāsa. It will be found that these fourteen beings were only spiritual officials who came at different epochs to perform special functions. Therefore we shall take into consideration only the ten avaṭāras who really came down to banish aḍharma. The names of the ten are thus: (1) Maṭsya—the fish, (2) Kūrma—the tortoise, (3) Varāha—the boar, (4) Nṛsimha—the man-lion, (5) Vāmana—the dwarf, (6) Parās'urāma, (7) S'rī Rāmachanḍra, (8) S'ri Kṛshṇa, (9) Buḍḍha, and (10) Kalki. In these ten names, there is only one name that may be objected to by some of the orthodox people, *viz.*, the name of Buḍḍha. There is a s'loka current orally which is not to be found in any authorised texts and which introduces three Rāmas excluding Buḍḍha. This carries on its face its own refutation. The three

Rāmas are (1) Paras'urāma, (2) S'rī Rāmachandra, and (3) Balarāma, the brother of S'rī Kṛshṇa. The last is said to be the incarnation of Ādis'esha the serpent and not Vishṇu. Should Balarāma, the manifestation of the serpent be assigned a place in the niche of ten avaṭāras, why not Lakshmaṇa, the brother of S'rī Rāmachandra who was also the manifestation of the same Aḍis'esha? Even now if we go to Gaya, we find the name of Buḍḍha introduced in the Saṅkalpas as Buḍḍha-avaṭāra-sṭhali. Of all the ten avaṭāras, the nine have already taken place: the Kalki avaṭāra will take place at the end of the Kaliyuga about which the *Kalki Purāṇa* detailing the doings of Kalki has already been written. Moreover in the books like the *Bhāgavaṭa Purāṇa* it is these ten avaṭāras that have been given out in many places, such as in the Vasuḍeva's sṭoṭra (eulogy) when S'rī Kṛshṇa was born and Akrūra's sṭoṭra after the bath in the Yamunā.

Their Underlying Significance

We are now concerned with the significance of the ten avaṭāras. They represent, in my opinion, the different stages of evolution in the different departments of nature. They are like a formula which, when applied to the different kingdoms in the universe, enables us to understand the different stages of working. They give us the keys which will make us unlock the mysteries of nature. From this, it should

not be supposed that the incidents recorded therein did not take place. They not only occurred as historical events but also enable us to understand the regular workings of nature in the higher as well as the lower worlds. Take for instance the *Rāmāyaṇa* as well as the *Mahābhāraṭa*. In both cases, it is recorded that the earth Ḍevaṭā or intelligence becomes freighted with the load of sins committed by the incarnated Rākshasas and men on earth and goes to Brahmā, the creator—for the lightening of her load—who conducts her to Vishṇu. The Preserver intimates to her His intention to come down to earth and incarnate there for that purpose. Then Vishṇu asks his subsidiary powers, Ḍevas, etc., to be born on earth. Thus the incidents recorded are not only historical but have also their underlying significance, embodying as they do the actions, on earth, of the higher beings. There is a book called *Aḍhyāṭma Rāmāyaṇa* which gives out the secret meaning of the *Rāmāyaṇa* alone, but not of the other avaṭāras.

Even if we take into consideration the ten avaṭāras as they stand, the different stages of evolution are there. First comes the fish—the animal to be found in water; then the amphibious creature, the tortoise living partly on land and partly on water; then the boar—of the mammalian kingdom—living on land alone; then the man-lion partly an animal and partly man, linking the animal with man; then the dwarf; then Paras'urāma of bloodthirsty tendency; then S'rī

Rāmachandra, a kshaṭṭriya but full of benevolence and kindness to all beings as well as the other virtues of home life; then S'rī Kṛshṇa, the warrior not himself fighting but helping another to fight; then Buḍḍha who carried everything before him through buḍḍhi, the intuition without any fight or war; and lastly comes Kalki, born in a Brāhmaṇa body, typifying the highest spiritual state of Āṭma. The mere fact that a book called *Kalki Purāṇa* has already been written giving an account of the doings and the characters at a distant future proves clearly that the avaṭāras are but recurrent, like cycles of time.

Key to the Meaning

Each story in the Purāṇas has at least seven meanings. We can turn the key seven times over, as Madame Blavatsky put it. It can be interpreted from the standpoints of the universe and man. From the former, there are the (1) cosmic, (2) astronomical, and (3) terrestrial standpoints. From the latter there are (1) the bodily, (2) psychological, and (3) metaphysical standpoints. Besides there is the historical standpoint occurred as the events. From the standpoint of the cosmos, there are the three primeval worlds of the Trinity together with the seven worlds or planes; similarly in man, there are the seven principles together with the primeval three of Saṭ, Chiṭ, and

Ānanḍa in his Āṭma. Thus there are ten stages. If the three worlds of form or the things therein are taken into consideration there are also seven stages of evolution; there are the three stages of descent of involution from the subtle state to the gross three stages of evolution back again from the gross; to the subtle with the fruitage of such evolution; and the fourth or middling stage of balance or the grossest physical matter.

Even the embryo has its ten stages or months of evolution to pass through. Though a child may be born alive in the seventh month, yet it has its full ten months or stages to pass through, ere it comes out fully developed. In this connection, I may state that the different stages of the formation of the cosmos and the embryo are running on parallel lines. In the *Vishṇu Purāṇa* Ams'a I, ch. 2, it is stated of the universe, comparing it to the embryo मेरुरुल्बमभूत्तस्य जरायुश्च महीधराः। Meru was its amnion and other mountains were its chorion." Just as the human embryo has its different layers seven in number, so also the universe has its seven elements enveloping one another. In order to understand the ten stages of the embryo, the *Garbha-Upanishaḍ* should be studied where all these stages are described. Suffice it to say that the Jīvāṭma claims the body as its own in the seventh month only. Hence a child comes out of the womb dead, if born before the seventh month. In the last stage when the body

comes out of the womb, the Jīvāṭma comes in touch with the head-fontanelle through which it descends into the head. When it comes into touch with the body, it is the Sahasrāra or the pineal gland in the physical body that is touched by the soul gaining omniscience and seeing all its past births and therefore bewailing over its past foolish doings. But after a time when it descends to other centres, it loses this knowledge and enveloped by Vaishṇavī Māyā or illusion, goes on as usual in the world. In the different stages of the earth or universe, the following may be stated to be the stages: (1) aeriform or watery, (2) nebular, (3) atomic, (4) the germinal or fiery, (5) the fourfold—vapoury, (6) the cold terrestrial earth we see now. —*S.D.*, Vol. I, p. 226. Then there are four higher stages which will occur in the future and may not be admitted by the moderns. In the seventh stage, just as in the embryo a Jīvāṭmic consciousness begins to act on it, so also on the earth or universe or any other, there is a consciousness working. Till the seventh Avaṭāra of S'rī Rāmachanḍra, the earth is not accredited with any intelligence. It is here that the Pṛṭhivī Ḍevaṭā begins to find itself burdened with sins. Man too knows of a sin only when his conscience arises, which conscience arises only when there are two aspects of the soul or mind that arise, the higher and the lower. I shall give out the significance of the ten avaṭāras, mainly from the standpoint of man's soul and body, since it is that which concerns

us most. Other standpoints will also be hinted at, as we go along.

Maṭsya or Fish

With these preliminaries, let us go into the subject in hand. The first three stages are with reference to the formation of the triune mind or consciousness in subtle matter. Let us take the first avaṭāra, *viz.*, the fish. Here there are two versions given in the Purāṇas. Somakāsura stole the Veḍas to Pāṭāla ; and Vishṇu in the form of a fish dived into the waters and recovered the Veḍas and gave them over to Brahmā, the creator to create the world anew. The other version is : There was a Rājarshi by the name of Saṭyavraṭa who was performing his ṭarpaṇa or ablutions in water on the bank of a certain river, when a fish found its way into his hands. He cast it aside but on its imploring him to protect it, he took it up and deposited it in his vessel, whereupon it expanded itself to the size of the vessel. Then he put it into a larger vessel, whereupon also the fish became as big as that vessel. As bigger vessels after vessels were exhausted in this manner, the Ṛshi put it into the ocean when the fish said, "On the seventh day from now, a great Pralaya or deluge will take place and a big ark will come to thee. Deposit all the seeds of plants, animals, the Seven Ṛshis, etc., in it, and get into it. Then tie it to my nose with a serpent. And I will take care of thee." Of course, different versions varying a little

in the different books are given. Some versions say the Vedas were put in it also. Others say that Hayagrīva stole the Vedas. Why these two versions? In the second story, it refers to the deluge before the present Vaivasvaṭa Manu; since the Rājarshi to whom the fish spoke was Saṭyavraṭa and who afterwards became Vaivasvaṭa. The other version is a general one applying to the destruction of the three worlds. The one who stole or took away the Vedas prior to Pralaya was Soma who is here described as an Asura. In the second case, he is described as Hayagrīva, an Asura, who is said to have done his work when Brahmā became asleep. If we take all the worlds, they have their cosmic sun and cosmic moon; similarly the ṭhree worlds, each planet, object and man. Man, after he dies, is said to go to the moon-world. It is not the same sun or moon that exists in the case of all. Each world or set of worlds has its or their sun and moon. The sun presiding over its active period and the moon over its passive period. Soma, the moon is here represented as an Asura or an active entity that merges into himself the universe or worlds or any other according to the context. The Vedas should not be understood as mere books. They are called S'ābdas or sound impulses. Modern science tells us that with certain musical notes or sounds, there are forms generated. Similarly the ancients held that with the sounds generated, there arose the forms in the universe; resolving the whole universe into the five

elements, they discovered the sounds that produced their forms. And inasmuch as all the objects of the universe are only the permutation and combination of the original elements, they were able to make the Manṭras or words producing the vibrations that correspond to the elements and the objects. Therefore the Veḍas were not the mere books but the sound impulses that went to create the elements and objects of the universe. Hence it is stated in the Purāṇas that Brahmā created the world through the Veḍas; and Soma stole them at the time of Pralaya, the Veḍas signifying the sound impulses only. The Veḍas will therefore vary in each yuga or period. Now what is the Pāṭāla to which Soma stole the Veḍas? As stated in Lokas and Ṭalas, if with each lifetime of Brahmā a new set of seven planes or worlds is created, we shall have, in each plane, a Loka and a Ṭala. The lowest of the seven Lokas is Bhūḥ which has its antipodal or lower aspect, Pāṭāla. Hence Pāṭāla represents, in each septenary world, the lower aspect of its lowest world. When one set of seven planes or worlds goes into Pralaya, a new higher septenary world should arise for the next lifetime of Brahmā in which Pāṭāla is the lowest. According to the law of correspondence therefore, the lowest should be Pāṭāla. Hence the vibrations of one set of septenary world were made to merge into the lowest of the next higher scheme of evolution. Soma is therefore made to take away the

vibrations of the Veḍas to Pāṭāla, the lowest of the next stage of evolution.

In the other version of Vaivasvaṭa Manu, it is Hayagrīva that is made to take away the Veḍas and not Soma. The word Hayagrīva means the horse-necked. In the *Bṛhaḍāraṇyaka-Upanishaḍ*, the universe is described as of the form of the horse and the As'vameḍha Yajña is therein described. Probably this refers to the configuration of the universe as of the form of the horse. The flood and the ship are, in the Christian version, Noah's flood and the ark therein. It may also be remarked here the ark or ship has many meanings. It means a real subtle form of ship or ark, like an aeroplane, in which the souls were carried from one globe to another. *The Secret Doctrine* says that "The navis or shiplike form of the crescent which blends in itself all those common symbols of the Ship of Life such as the Noah's ark, the Yoni of the Hinḍūs and the ark of the Covenant is the female symbol of the Universal "Mother of the Gods" and is now found under its Christian symbol in every church as the nave (from navis)."—Vol. II, 485. The ocean when taken literally as flood refers to that actual flood that took place at certain periods. But it also means the liquid or aeriform space into which all things are resolved. Even the word Samuḍra meaning ocean is from the roots giving and receiving. That which gives out and receives all things is the liquid space.

In its lowest sense, it was the form of Maṭsya or fish that Vishṇu assumed in order to dive into the physical waters and recover the Veḍas. In its higher sense, the space itself was of the form of fish in which Vishṇu was functioning. Even the word Maṭsya comes from the root meaning pleasure. It represents Rajas, the first form of activity that took place in the latent immobile universe at Pralaya.

In the second story, the ark contain the Seven Ṛshis, plants, etc.; for here the seeds of the next creation are preserved in order that they may be again sown. The prototypes of creation as well as the agents of creation, *viz.*, the Seven Ṛshis were then saved.

KŪRMA

Coming to the next avaṭāra, we find there is one version only with a little difference. The story runs thus: Ḍūrvāsas, an ams'a of S'iva was roving over the earth, observing a vraṭa or vow when he beheld a Viḍyāḍhara with a garland of flowers, the odour of which bewitched the senses of all. Having obtained the garland and decorated his head with it, he proceeded on his path when he observed Inḍra mounted on his elephant Airāvaṭa. The frantic sage threw it over Inḍra who suspended it on the head of the elephant. The elephant much attracted by the smell took the garland off its temples and cast it on the earth. The sage grew irritated at this and caused Inḍra to be

overwhelmed in ruin along with his dominion. Then the three lokas, or worlds according to the *Vishṇu Purāṇa*, being thus wholly divested of prosperity and deprived of energy, the Daiṭyas and Ḍānavas—the Asuras—being incapable of steadiness and agitated by ambition put forth their energy, against the Ḍevas. Then adversity came upon the Ḍevas, who unable to hold up their heads, fled away from their dominions to Brahmā and then to Vishṇu. The latter asked them to be friendly with the Asuras and to churn the ocean of milk with the mountain Manḍara as the churning stick, which mountain Vishṇu upbore as tortoise and with Vāsuki, the serpent as the churning string. Out of the churning of the milky ocean came fourteen things. It is here that the different versions disagree. Taking all of them together, we may classify them in their order of progression thus: Poison and nectar, the Gaṅgā and Kausṭubha (the heavenly gem), the Lotus and Pārijāṭa (heavenly tree), the Surabhi (cow of plenty), Uchchais'ravas (the horse), and Airāvaṭa (the elephant) with its eight male Ḍik-gajas and eight female ones, Gandharvas and Apsaras and Ḍhanvanṭari the physician as well as Lakshmī and Vāruṇī.

The above version may be divided into two periods of pre-churning and post-churning. The first marks the period before dissolution came and the second, the nebular period of Sāṭṭvic matter; hence the ocean of white milk, before its condensation took place. "It is the milky way, the world-stuff or primordial matter in its

first form." In the previous Kalpa, Inḍra who is the lord of Inḍriyas or organs of sense and action misused the garland of Jñāna entrusted to him by Ḍūrvāsas—an Ams'a of S'iva. Ḍūrvāsas means ill-clad. This Ṛshi is ever represented as ill-clad and of choleric temperament, being of Ruḍraic nature. He got the garland from Viḍyāḍharas who represent the principle of life at the lower planes, as opposed to Logos at the upper, as Madame Blavatsky says, and misused the Jñāna entrusted to him by putting it in the custody of Airāvaṭa or the ocean-born representing the waters of Kāma. In other words, the kāmic humanity abused the garland of Jñāna, whereupon the Ruḍraic tendency prevailed and generated destruction in the previous Kalpa by the curse of the Ṛshi.

We come next to the churning. This is the nebular stage of matter. Modern astronomers make mention of Milky Way in the heaven. It seems as if milk were spilt in the skies on dark nights. They say it is nebular matter in process of condensation eventually to become dense heavenly bodies. It is, out of the milky condition, is churned the gross matter of the atomic condition later on. Being white, it is the Sāṭṭvic state of Rhythm. In this state, two kinds of vibrations had to take place before the third—the atomic condition—could be produced. In the first, there was one vast sheet of water or space where the waves or vibrations were rushing as an irresistible current with no end. A dam or cut across the current had to be made in order to generate

things in their material condition. This eternal longitudinal current of motion is represented by the Manḍara mountain, being placed in the centre as its Meru or central axis. But being of Vishṇu, it had to be supported by Him and conditioned by Him. He placed himself at the bottom of the mountain as a tortoise with its carapace of adamantine density supporting it. Then came the minor axis, the transverse motion. Āḍis'esha's progeny, *viz.*, Vāsuki representing Time in a lower scale took its share of generating the horizontal or the minor axis. When these two major and minor axes came into existence and when the churning took place, there came into existence also other innumerable major and minor axes. When two forces are running at right angles to one another, then circular rhythms are said to be caused. Thus the whole universe, as well as each object in it had its two kinds of motion, which produced the Brahmāṇda and Piṇḍāṇda or the macrocosmic and microcosmic eggs. Hence arose the atomic condition of the universe and its objects; man's mind too being governed by the same principle.

Coming to the embryo, the same thing takes place in it in the second stage. The *Garbha-Upanishaḍ* states that when s'ukla and s'roṇiṭa—spermatozoon and ovum fuse into one another the first stage is बुद्बुद or a bubble[1] as of water; then the second is the milky stage. In modern embryology, we find that

[1] *Vide* p. 117 of *Thirty Minor Upanishaḍs.*

after the first stage when everything in it appears as one, a bifurcation takes place with the centrosome at the middle—which stands for the vertebral column and with chromosomes at both sides. How the chromosomes divide into two on both sides and then join is not explained by the moderns. According to the Hindūs, there is a rotatory motion produced in the central axis when the two chromosomes diverge from the centre, being connected with one another. Here the string connecting the two chromosomes is brought about by time as a Prāṇic invisible cord which is here described as Vāsuki. The Ḍevas and Asuras —the negative and positive Intelligences—are at either end and bring about the gyratory motion. Perhaps the biliousness caused in women during the early stage of pregnancy may be due to this vortical motion affecting the liver hard by and producing more bile.

Through this vortical motion, fourteen solid things are created as solid atoms. These fourteen things are very difficult of explanation in all their phases. Let me put them in one phase from the standpoint of evolution. Let me classify them under the order put forth before :

1. Poison and Nectar.
2. Gaṅgā.
3. Kausṭubha—minerals.
4. Pārijāṭa and Lotus-plants.
5. Surabhi (Cow),—Uchchais'ravas (horse), and

Airāvaṭa (elephant with its associates)—Animals

6. Gandharvas (Heavenly Choristers, and Apsaras (nymphs)—Heavenly beings.
7. Lakshmī (the Goddess of wealth), and Vāruṇī (the goddess of adversity with alcohol in her hand.)
8. Ḍhanvantari, the heavenly physician and one of the minor Avatāras.

When a universe has to be created, the first and the last thing to be considered are its maximum and minimum of vibrations. The highest and lowest stages of progress have to be taken notice of. Poison was first created; the last thing that came was Amṛta or nectar through Ḍhanvantari. Let us take poison and nectar which tend to death and life. Putting it in a general manner, each man has his maximum and minimum of work or vibrations which tend to the preservation of life in his body. If he gives to the body a work involving more energy than what it can bear, it will be destroyed. Again if the body is made to rust for want of sufficient work, then too it will perish. Hence the maximum and minimum vary with each man according to his progress. In the universe itself are at first settled its maximum and minimum of vibrations for a certain period called kalpa; both the stages below the minimum and above the maximum spell death. Hence the word poison means death and nectar, life.

Having started with the minimum, *viz.*, poison first, the evolution goes on to the higher stages of evolution. Then Gaṅgā is the Prāṇic current which includes other currents Yamunā, Sarasvaṭī, etc., and which cements one particle of matter with another to generate forms. Then matter begins to grow more and more dense in Kausṭubha which is the gem in the heavenly or mental world. Being of the mental world, it is also called Chinṭāmaṇi, the gem that gives everything thought of by its possessor. It is verily the philosophers' stone. Scaling from this prototype of the minerals in the heaven world, we come across other prototypes in the same. From the mineral, we come to the vegetable world, where the two prototypes of creepers and trees are to be found, *viz.*, the Lotus and Pārijāṭa tree. Then we come to the animal kingdom. As stated before, there are three classes, the one-hoofed, the cloven-footed and the five-nailed. Here again the prototypes are the horse and the cow and the elephant. The Gandharvas of Music and Apsaras of lovely forms are the makers of the prototypes of the sound and form of the heaven-world, in order to give their models down below on this earth. They are Nāḍa and Binḍu—sound and form in the higher world. Then we come to Lakshmī, the goddess of wealth who raises humanity through her blessing; and her alter-sister Vāruṇī, who through the alcohol in her hand causes humanity to be degraded thereby. Lastly comes the physician who, as one of

the 24 Avaṭāras of Vishṇu, administers medicine to the body—as well as to the soul perhaps—in order to elevate humanity to a higher level. It is he that is the prototype of humanity.

The word Kūrma comes from the word *kṛ* to act. Action is possible only in the mean or middling state. When nature is vibrating at a very high or very low rate, it is impossible for human beings to act. Only when the golden mean of Saṭṭva is obtained, there is action possible.

VARĀHA

We next come to the ṭāmasic stage when the universe condenses into its atomic condition. Before the Pralaya or deluge, there was an Asura by the name of Hiraṇyāksha who rolled the Pṛṭhivī into a mat and took or stole it to Pāṭāla. After the Pralaya, it is said that Vishṇu assumed the form of a Varāha or boar and having recovered the Pṛṭhivī from him restored it to its place. Here the word Pṛṭhivī is anything solid. It may be applied to the universe or any other which is in a solid condition. Everything that appears solid or stationary in the universe is only matter in motion and due to two kinds of forces working at right angles to one another. Hence it is said to be like a mat. In the Upanishaḍ, it is compared to a cloth. In the cloth as well as in a mat, there are strands or threads going lengthwise

and breadthwise called the warp and woof of a cloth. In the *Bṛhaḍāraṇyaka Upanishaḍ*, III, 6, it is related how Janaka Vaiḍeha performed a sacrifice and asked a Brahmajñānī to take away the cows with the gold tied to their horns. Yājñavalkya asked his disciple to take them away and was assailed with question after question, one of which was "What is the universe composed of?" The reply was the warp and woof as of cloth.

Before the Pralaya, the universe in its atomic condition with its two kinds of forces working at right angles to one another was made to merge into Pāṭāla. It has already been explained in the first Avaṭāra that Pāṭāla is the lowest of the worlds of any creation. Who is Hiraṇyāksha? And why should he take away the Pṛṭhivī? In the *Bhāgavaṭa Purāṇa* is recorded a story which will explain. Two porters—Ḍvārapālakas as they are called—were stationed at the gate of the seventh portal of Vishṇu's temple which led to his *Sanctum—Sanctorum.* Their names were Jaya and Vijaya. Jaya means victory and Vijaya, the contest for the prize or victory. Perhaps through these kinds of forces, victory and the prize of victory are attained. Sanaka and other munis or saints—other versions make it Ṛshi Ḍūrvāsas—wished to get ingress into the Holy of holies of Vishṇu but were refused admittance into it by the two porters. Thereupon the two porters were cursed by the munis with birth on earth. Vishṇu then appeared and ratified the curse by giving them the option of returning to Him

after three incarnations lived as His enemies or after many births lived as friends. The former course having been chosen, they were born first as Hiraṇyāksha and Hiraṇyakas'ipu, then as Rāvaṇa and Kumbhakarṇa: and then as S'is'upāla and Ḍanṭavakra, after which, in the Rajasūya-Yajña of Yuḍhishthira, they were killed by S'ri Kṛshṇa through his discus, and became merged into Him. Regarding his origin, it is stated that Ḍiṭi, the daughter of Ḍaksha became subject to the shafts of Kāma and implored her husband, Kas'yapa to gratify her passion, through which she gave birth to two sons, Hiraṇyāksha and Hiraṇyakas'ipu, the latter playing the part in the next Avaṭāra.

Who are these two porters? In the ṭāmasic or third stage, they represent the ingoing power and outgoing powers; or to put it in the Hinḍū phraseology, they are the Āvaraṇa and Vikshepa S'akṭis, the centripetal and the centrifugal forces. The former converges from the circumference to the centre and the other diverges from the centre to the circumference. Hiraṇyāksha is the Avaraṇa S'akṭi that bears the whole solid universe from the circumference and contracts it to its centre; but Hiraṇyakas'ipu who appears in the next Avaṭāra is the Vikshepa S'akṭi and starts from the centre and expands himself to or identifies himself with the universe. Hiraṇyāksha is compounded of the two words, Hiraṇya, golden and Aksha, eye and hence contracts to a point: Hiraṇyakas'ipu is of two words

Hiraṇya, golden and Kas'ipu, clothing or bedded. He expands everywhere like a cloth. Both of them are descended from Ḍiṭi, that which separates. The Ḍaiṭyas are those of separative tendencies; while the descendants of Aḍiṭi, *viz.*, Ḍevas, make for union. In the above story, two things have to be noted. There are seven aisles of Vishṇu standing for the seven worlds. The Kumāras were refused admission, since it is they that refused to create first at the bidding of Brahmā.

The First Three Avaṭāras

Let us now look at the subject from some other standpoints. First then the embryo. The embryo, through the fusion of the two opposite elements is in a heated watery condition of bubble; then it is in a milky condition; and in the third, as the heat is given off in course of time, the outer layer of the chorion appears, just as a heated iron ball when it is melted into a watery condition has its outer wall first condensing, as the heat is radiated off. From the spiritual standpoint, the Āṭmā is now formed with its three aspects of Saṭ, Chiṭ, and Ānanḍa or Rajas, Saṭṭva, and Ṭamas, ere it enters into a body like a seed. No seed can fructify, unless it is planted in the ground; then only does it begin to germinate; or from the psychological standpoint, the Manas may be formed of its three Guṇas, Rajas, Saṭṭva, and Ṭamas. From

the historical standpoint, these avaṭāras represent the three stages of the animal which have been passed, before reaching up the fourth that is the Avaṭāra which is the quasi-animal and quasi-man stage, that one intermediate between the animal and man. From the standpoint of the universe, the aerial or watery milky and atomic conditions have been passed. Hence the fourth Avaṭāra is linked with the third by the two brothers, Hiraṇyāksha and Hiraṇyakas'ipu. Having done with the ingoing power, we have next to turn our attention to the outgoing one wherein creation is made to manifest.

NARASIMHA

In the succeeding seven avaṭāras, we shall find three of descent into matter, three of ascent, and the middle one of equilibrium in the seventh avaṭāra. In the fourth, fifth and sixth avaṭāras, we shall find the Āṭmā or ego descending into bodies and identifying itself with desires and bodies; in the 7th, there arises the fight with them through which the dual nature is caused; and in the 8th, 9th, and 10th, there is the ascent in which their conquest arises and the lessons are garnered. The three stages of descent may be termed Ṭamas; the three stages of ascent, Saṭṭva; the middle one, Rajas. These three guṇas may be changed and put in a different order. Students of Theosophical literature will discover the seven principles of man

therein developed. First the body; then Prāṇa; then Kāma; then Kama-manas; then Buḍḍhi-manas; then Buḍḍhi; and lastly Āṭma. In embryology after the outer chorion is formed, the central embryo develops with the body; one limb after another is formed till in the seventh month, the Jīva claims to take possession of the body; then progressing fully if it should live in the womb for its full term of ten months, it comes out.

Let us turn to Hiraṇyakas'ipu. This arrogant ruler over Pāṭāla—here America—had four sons whose names terminate with Hlāḍa, which means to rejoice. Perhaps all his sons rejoiced in much of possession, wordly or divine. Of these, Prahlāḍa was the one who rejoiced in Divine wealth and was always devoted to Vishṇu even from his boyhood, in spite of his father's injunctions not to meditate upon the Deity. The son not complying with his father's mandates, the father subjected him to a series of terrible ordeals by fire, water, etc., against all of which the son was proof. In despair, the father not knowing what to do exclaimed to his son, kicking against a pillar: "If as you say Vishṇu is everywhere whether in a pillar or any other, can you make Vishṇu come out of this pillar?" Whereupon true to the devotion of His devoted disciple, the Lord issued out of the pillar with the hideous face of a lion but with a human body; and catching the father, rent him into two. The significance of this story is clear. The ego having become

encased in the envelope of a body—here the higher or golden body—identifies itself so much with it that it is entirely oblivious of the Spirit within. Out of this body, arises—Hlāḍa or bilss—here Prahlāḍa, the after-bliss—which cognises the Āṭmā within. But the body tries to torture this bliss—its offspring, in all possible ways; yet the Āṭmā arises to put a stop to this identification with the physical body. And in what form? In the form most suited to its present stage, *viz.*, the terrible form of a man-lion. The word Narasimha is from the root *Nṛ*, to lead or guide and *Simha* is allied to *Himsā*, coming from the root Hisa—to injure. Hence Narasimha is no other than than the torturer and guide within. For in the case of a person revelling in the material pleasures of the body and entirely oblivious of the higher influence, even intellectual, the mind or consciousness is no other than the torturer of the body, though its guide.

Vāmana

Then comes the stage when the ego encased in the thin film of a subtle body descends into three worlds to assume the coatings of the matter of those worlds. The great Asura Bali, the grandson of Prahlāḍa through Virochana, having been defeated by Inḍra performed a sacrifice called Vis'vajiṭ (the conquest of the universe or the all-subduing) to conquer Inḍra. Accoutred with all the necessary implements and

furnished by Bhṛgu and other Ṛshis in the sacrifice, he conquered Indra and drove him away from his Kingdom. After that S'ukra, his Guru, advised him to perform the hundred As'vamedha sacrifices. Meanwhile Aḍiṭi, the wife of Kas'yapa became disconsolate at the fate of her Ḍeva sons Indra, etc., and invoked her husband for a son that would extirpate Bali and reinstate Indra on the throne. Accordingly Vishṇu was born in her womb as Vāmana (Dwarf), otherwise called Ṭrivikrama (or of three steps). This dwarf went to the sacrifice performed by Bali in Bhṛguvaṭsa on the banks of the Narmaḍā and there implored of him three steps of ground. Bali having acceded to the request of Vishṇu, his Guru, S'ukra dissuaded him from it, explaining to him the real position. Bali would not recant his original gift. Thereupon the Dwarf magnified himself everywhere and with his first step measured the whole earth; with his second, he measured the higher worlds; and then for the third step, there was no place. Bali asked Vishṇu to plant His feet on his head. Thereupon Bali went down, it is said, to Suṭala. Vinḍhyāvali, Bali's wife and Prahlāḍa eulogised Vishṇu who, on account of their remarkable devotion, located them in Suṭala, Himself remaining as a porter at his gate as Upenḍra. It is stated that Bali is there even now with the prospect of becoming Inḍra in the next or Savarṇi Manvanṭara. Here I may quote, from *Srīmaḍ-Bhāgavaṭa,* words which Vāmana addressed to Brahmā in Vinḍhyāvali's presence.

श्रीभगवानुवाच ।

ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् ।
यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ॥
यदाकदाचिज्जीवात्मा संसरन्निजकर्मभिः ।
नानायोनिष्वनीशोऽयं पौरुषीं गतिमाव्रजेत् ॥
जन्मकर्मवयोरूपविद्यैश्वर्यधनादिभिः ।
यद्यस्य न भवेत् स्तंभस्तत्रायं मदनुग्रहः ॥
मानस्तंभ निमित्तानां जन्मादीनां समन्ततः ।
सर्वश्रेयः प्रतीपानां हन्त मुह्येन्नमत्परः ॥
एष दानवदैत्यानामग्रणीः कीर्तिवर्द्धनः ।
अजैषीदजयां मायां सीदन्नपि न मुह्यति ॥
क्षीणर्द्धिर्भ्रंशितः स्थानात् क्षिप्तोबद्धश्च शत्रुभिः ।
ज्ञातिभिश्च परित्यक्तो यातनामनुयापितः ॥
गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः ।
छलैरुक्तो मयाधर्मो नायं त्यजति सत्यवाक् ॥

Skanḍha, VIII, Aḍhyāya, 22. S'lokas 20 to 30.

"O Brahmā, I take away all his riches from him I favour. For one proud of riches disregards both myself and others. When, after many births, the Jīva happens to become a man and when, in that birth, he is found not to entertain any pride of birth, Karma, age, beauty, wisdom, power, wealth and other things, you should know that to be my favour. One constantly devoted to me is not led away by anything apt to beget pride. The King of Ḍānavas and Daiṭyas has now conquered Māyā. So he is not beside himself even in grief. His wealth gone, his position lost, himself overpowered and chained by enemies, forsaken by friends and cursed

by his own preceptor and what not, this Bali did not give up truth."

In this Pravṛṭṭi path of descent, the ego has to become involved in desires. Here the quality of sacrifice should be unknown and if known at all, it should be as an enemy and not as a friend. Hence we find the three worlds into which the ego has to descend manned by Indra—the Lord of Indriyas or organs of perception. While such was the case, Bali—meaning sacrifice, hence, the sacrificial ego—turned up with the enormous powers it should possess with the Āsuric quality of egoism. Therefore the Asura, Bali, is said to have performed the Vis'vajiṭ Yajña, *viz.*, the sacrifice to conquer the universe or all; equipped with that power by the Ṛshis, etc., he vanquished Indra and wrested the kingdom from him and ruled over it as an Emperor. Naturally Vishṇu had to intervene, this time as the Dwarf, a natural evolution from the man-lion state; and having got from him three steps in the As'vameḍha Sacrifice—the universe being in the form of a horse—which, if completed, would have rendered him invincible, the Protector made his Divine influence pervade first through his feet the terrestrial world, and then the higher worlds, thereby making possible the return channel or path through which the egos may return to him on the Nivṛṭṭi Mārga. The third step created the link of his influence down below in the regions of Ṭala till Suṭala, after which the extinction of souls would result, should they dive still

further down into Viṭala and Aṭala without any spirituality. Here it may be remarked that the Emperor Bali, though he had an extraordinary devotion to Vishṇu, had yet the only fault of Āsuric egoism through which he usurped the throne of Indṛa from the rightful occupant, for which stain he is now in Suṭala with Vishṇu himself as Upenḍra on account of his devotion; after the stain is removed, he will have the throne of Inḍra given back to him in the future or Sāvarṇi Manvanṭara—that throne which he coveted.

From the standpoint of the universe, this may be said to be the fourfold vapoury condition, since from one aspect all the worlds may have four aspects; the three worlds together with the higher four worlds being regarded as one. It is in this stage the legs, abdomen, and the hind part of the body are formed in the embryo.

PARAS'URĀMA

In the stage of Kāma, the ego begins to be hardened and surfeited with enjoyments, and craves to be freed from the lower nature. Then the battle between the higher and the lower natures in man takes place. So in this stage of the waxing of Kāma the war is represented as taking place. The Kshaṭṭriyas of the warrior class had begun to overspread the land and work tremendous mischief. Vishṇu therefore incarnates as the King of warriors to set a limit to those extremes

to which the kāmic tendencies in a person will lead him. Should no check from the higher or the spiritual side come, there will bo no chance of oscillation to that side and the ego in man will be for ever lost in the folds of kāma. Paras'urāma is compounded of the two words—Paras'u, axe and Rāma is from *ram* to sport. Unless amidst the gust and tempest of passions and emotions, the sportive man within lays his axe upon the kāmic tendencies and produces a revulsion of feeling towards them, there will be no chance for the ego to progress. The sacrificial ego is Kārṭavīrya-Arjuna. The story runs thus: The Kshaṭṭriyas had grown in number and quite insolent and intolerable. Their leader Kārṭavīrya—Arjuna who had attained some yogic powers from Ṛshi Daṭṭāṭreya, instead of confining his ravages to ordinary people carried away the Kāmaḍhenu —cow of plenty—from the house of Ṛshi Jamaḍagni who treated the former as his guest. Paras'urāma, the son of Jamaḍagni was apprised of this fact and rushed into conflict with this thousand armed Arjuna and put him to death. His sons in revenge killed Jamaḍagni, whereupon Paras'urāma vowed to eradicate the Kshaṭṭriyas from off the earth and it is said that in the repeated twenty-one conflicts which took place, the Kshaṭṭriya class was utterly annihilated. The parentage of Paras'urāma is also significant. Ṛshi Gāḍhi had a daughter named Saṭyavaṭī who was married to Ṛshi Ṛchika. This son-in-law

of a Ṛshi gave his wife and mother-in-law a Charu each (*viz.*, a dish of rice, barley and pulse mixed with butter and milk.) The Charu in the case of his wife was intended to produce from her womb a son of great wisdom; and the other was intended to produce a son of martial powers. The mother and the daughter exchanging their dishes, the former bore Vis'vāmiṭra and the latter, Jamaḍagni, the father of Paras'urāma.

Now, that Arjuna is the ego is clear from the *Mahābhāraṭa* where Arjuna is called Nara, the ego of man and S'rī Kṛshṇa, Nārāyaṇa, Paramāṭmā. Arjuna comes from the root to gain. It is the ego that gains liberation. Prior to the ego becoming the pure Arjuna in the *Mahābhāraṭa* period and therefore able to sit in the chariot (or body) with S'rī Kṛshṇa, it is Kārṭavīrya Arjuna. He is the son of Kṛṭa-vīrya and as such is in this stage (kṛṭa or) doing the duty of his life with the Vīrya or energy of Kāma. At the close of this kāmic stage which is achieved after twenty-one fights with the twenty-one, kāma, kroḍha, moha, (*viz.*, passion, anger, illusion, etc.,) and others, there is the perception of ego-hood amidst the coils of this rājasic serpent, *viz.*, kāma-manas begins to germinate. He is said to have a thousand hands, probably referring to the many-armed kāmic serpent.

Coming to the Ṛshis, we find Vis'vāmiṭra and Jamaḍagni appearing first at this period. In the Hinḍū books, the word Ṛshi is used in many senses. No doubt, these Ṛshis were living personages who

incarnated on earth at a particular period. Yet they have other meanings. How are we to interpret the passages in the *Bṛhaḍāraṇyaka-Upanishaḍ,* II, 3, 4 that run thus:

अर्वाग्बिलश्चमस ऊर्ध्वबुध्नः . . . .

इमावेव गौतम भरद्वाजावयमेव गौतमोऽयं भरद्वाज इमावेव विश्वामित्र-जमदग्नी अयमेव विश्वामित्रोऽयं जमदग्निरिमावेव वसिष्ठकश्यपावयमेव वसिष्ठोऽयं कश्यपो वागेवात्रिर्वाचा ह्यन्नमद्यतेऽत्तिर्ह वै नामैतद्यदत्रिरिति सर्वस्यात्ता भवति सर्वमस्यान्नं भवति य एवं वेद ॥

"There is a Soma cup (inverted) whose mouth is below and whose bottom is above. In its two eyes are Vis'vāmiṭra and Jamaḍagni; in its two ears are, Gauṭama and Bharaḍvāja; in its two nostrils are Vasishtha and Kas'yapa and in its mouth is Aṭri." This Soma-cup is made to mean man's head according to the commentator. Correlating the Ṛshis with the seven principles in man, we get Vis'vāmiṭra and Jamaḍagni as standing for Buḍḍhi and Higher Manas. It is from the latter that Paras'urāma is descended.

S'RĪ RĀMACHANḌRA

The Avaṭāra of S'rī Rāmachanḍra is the seventh in the whole list or should the first three Avatāras be not taken into consideration, the fourth. It is in this stage that all things take on their dual aspects. The earth is no longer a mere material thing but has a Ḍevaṭā

or intelligence presiding over it. India and Laṅkā are the two continents representing the seat of the Āryan and Atlantean races; the former is inhabited by the Āryans where the divine being, S'rī Rāmachandra and his followers are born; the latter by the Rākshasas, Rāvaṇa and others. Here is the dual nature of Manas linked together as India and Laṅkā were connected with one another by the bridge built by the Ḍevas in the forms of monkeys. The ego was sunk in the waters of Kāma. Then it was enveloped by ṭamas or darkness. It fought with it and began to float over the waters. Then it perceived overhead the light of the Sun of Āṭmā. Down below it was floating upon the waters of kāma. Thus was the Manas rendered dual. In the lower mind of Laṅkā, all the Rākshasas incarnated and in the higher one, India all the divine beings. In both, there are four chief aspects.

In India, there are S'rī Rāmachanḍra with his brothers Lakshmaṇa, Bharaṭa, and S'aṭrughna. They have three mothers Kausalyā, Kaikeyī, and Sumiṭrā who through their husband Ḍas'araṭha begat the above sons; Kausalyā having S'ri Rāmachanḍra as her son; Kaikeyī, Bharaṭa; and Sumiṭrā, the other two sons. Ḍas'araṭha is compounded of two words ḍas'a, ten and raṭha, car or body. He is the one that had the ten organs of sense and action under his foot or control; hence the controller of the lower nature had Āṭmā or the spirit and others born unto him. Kausalyā is perhaps allied to Kaus'alam or prosperity. The Spirit

S'rī Rāmachandra was born of prosperity. Kaikeyī from Kai, the brain representing the lower consciousness has Bharaṭa who is the symbol of the discus typifying the higher intelligence or consciousness. Through Sumiṭrā, the good friend of all, were born the two sons, Lakshmaṇa who was the incarnation of Āḍis'esha, the serpent of time and S'aṭrughna, the conch which stands for Ākās'ic matter. It is but natural that the time in space should be born with space itself. Hence Paramāṭmā was born along with his three aspects of time, Purusha or consciousness and Prakṛṭi or matter. They may be termed also Saṭ, Chiṭ, and Ānanḍa or Saṭṭva, Rajas, and Ṭamas. Besides these, all the powers subordinate to Āṭmā were born. When the Pṛṭhivī (earth) Ḍevaṭā groaning under the load of sins was led by Brahmā to Vishṇu in the ocean of milk, the latter asked His subsidiary powers to incarnate on earth, just as when a commander-in-chief goes to the scene of battle, all his hosts accompany him.

The thirty crores of Ḍevas were ordered by Him to be born in the bodies of monkeys, since Rāvaṇa had a boon conferred upon him that he should not be killed by a celestial or human being; the five element were born as well as others; Brahmā was born in the body of the bear and so on.

Now Sīṭā is the ray of Āṭmā that arises out of Āṭmā itself, and has therefore to enshroud itself in matter. Hence she was born not out of the womb of

any being; but was found in the furrows of the land ploughed in the kingdom of Janaka-Vaiḍeha, the great one and was adopted by him as his daughter. Sītā is from Si—a line drawn or furrow. After the light of Āṭmā came as a ray through the wave of space or furrow of earthy matter, it again disappeared through the fire, as it is the fire or effulgence of Āṭmā itself. In the Upanishaḍs, Ākās' is thus defined, यत्सुषिरं तदाकाशम्। that which is tubular is Ākās'. Therefore when the one consciousness becomes many through Ākās', the souls appear many through the furrows of Ākās'ic matter in space. Hence the pencil of rays appears as such to our physical vision.

Ḍas'araṭha, the father wanted to instal on the throne his eldest son, S'rī Rāmachanḍra, when Kaikeyī, his second wife who is the personification of the brain that wants to arrogate sovereignty to itself requests her husband to grant the already promised two boons, *viz.*, of installing on the throne her son Bharaṭa—who also represents the Manas but of a higher kind—and of bidding S'rī Rāmachanḍra go into exile, since both Manas and Spirit cannot reign together. Forced through his troth to grant them, Ḍas'araṭha goes into a swoon and dies. Meanwhile S'rī Rāmachanḍra, hearing from his stepmother, goes out into exile along with Lakshmaṇa and Sīṭā. Here it may be remarked that Lakshmaṇa who stands for time, the law of God, is always with him, doing his behests and everything else required of him. Even Sīṭā, the ray of Āṭmā

separates from her huband and is taken into the fortress of Laṅkā, the lower mind in order to purify the latter. But time, the law of God, *viz.*, Lakshmaṇa never separates from him and goes with him into the higher world. S'rī Rāmachandra goes into exile for fourteen years standing for the fourteen Manvanṭaras during which the Spirit has to go down into the matter of the three worlds to irradiate it with His influence. Naturally Bharaṭa, the consciousness of a higher kind had to take up the duties of sovereignty in the absence of the Lord. Having been absent at their maternal grandfather's house and having been apprised there of the state of their father, Bharaṭa and S'aṭrughna return together, as Purusha and Prakṛṭi are inseparable, though they are both descended from two mothers.

On their return to Ayoḍhyā, having been informed of the Āṭmā having gone into exile, they both go out in search of It to the Chiṭrakūta hills. In the hills, Lakshmaṇa, having, true to his office, erected a cottage of leaves in which were seated the Lord and His wife, himself was standing as a porter at its gate, when he observed a volume of dust raised in the sky. Thereupon he scaled up a tree and found his two brothers Bharaṭa and S'aṭrughna marching at a distance with an army of people. Then he ran to the Lord and acquainted him with their arrival, remarking that Kaikeyī had sent her son perhaps to dispose of her opponent and make her

son be an undisputed master of the kingdom. At which the Lord shook his head, stating that Bharaṭa was not of that description. The two brothers having left their army at a distance ran to the cottage where the Lord was and having fallen at His feet, requested Him to return and resume the kingdom. But the Lord having taken the vow of exile could not accept their offer. Here the conversation between them in one of the South Indian versions may be noted. After Bharaṭa had implored the Lord to return and reign over the kingdom, S'aṭrughna exclaimed, "O Lord! There are the costly apparels, vehicles and other material things, in Ayoḍhyā, who is to enjoy them but you!" S'aṭrughna standing for matter cannot but think of material things. And to whom did the Lord give the kingdom to reign? It was to Bharaṭa, the consciousness and not to S'aṭrughna, the matter, since consciousness alone can reign and not matter. Bharaṭa then implored the Lord to give him the Pāḍuka or wooden sandals by virtue of which he might reign; through the power of which, Bharaṭa reigned over the kingdom of God, since it is consciousness alone that can reign and not matter; but since matter cannot be separated from consciousness, S'aṭrughna also remained with Bharaṭa in the reigning over the kingdom of God. Where did they reign? In Nanḍigrāma and not in Ayoḍhyā. Ayoḍhyā is from Yuḍh to conquer; hence it is the unconquerable seat of the Absolute Lord, where the higher Manas cannot

reign. It was in Nanḍigrāma that Bharaṭa reigned by virtue of the sandals of the Lord which served as a reminder of being but a servant of His. Nanḍi stands for Praṇava; and grāma is village; hence Nanḍigrāma is S'abḍa-Brahman's place. Not in that of As'abḍa-brahman, *viz.*, Ayoḍhyā that the higher consciousness can reign. When the Lord came back, the Kingdom was handed over to him by His proxy and then He reigned over Ayoḍhyā.

Here is an imperishable lesson to be indelibly engraved in each one's heart. Each man thinks he is the master of his household. No, he is but the servant of the Lord who has placed him in charge of the household as his proxy. Like Bharaṭa, each one has to keep in his mind or remember the lowest dust of feet of the Lord in reigning over his family, just as Bharaṭa had the wooden sandals of the Lord as a reminder in reigning over His Kingdom.

Let us now turn our attention to the principal characters in Lankā. The lower mind has its three guṇas Saṭṭva, Rajas, and Ṭamas. The last, *viz.*, Ṭamas may be again divided into two, Āvaraṇa and Vikshepa S'akṭis. The former is a tremendous power but is confined to the centre and has the idea of Aham or 'I'. Then it begins to go from that centre to the circumference. Then it is that there arises the Vikshepa or expanding power. Here let me remind my readers the instance which I gave out before. An ordinary man of this earth wants first to have a house where he

may locate himself; then he furnishes himself with a family and other dependents for whom he has to go out and earn. For this purpose, he puts forth all his efforts to earn all things and stores his house with the requisite things. Similarly the first thing that the lower mind does is to get a local habitation and cling to it; for which purpose, the Vikshepa S'akṭi goes out and brings to its house all the things earned without: Kumbhakarṇa is the centripetal force of the mind that ever sleeps at the centre: it is a mighty force only when it is awake; generally it is asleep. Hence Kumbhakarṇa is said to have got the boon of sleeping long. The name is compounded of the two words, Kumbha and Karṇa which may mean an ear like a pot. It may also mean one having his Kumbha or cessation of breath in his ear. The power that expands is S'ūrpanakhā—having nails like a winnowing basket. She lusts after any and every person that she comes across.

Not satisfied with Laṅkā, she goes to India and meets S'rī Rāmachandra in the Pañchavatī or the seat of five trees. This place is situated near Nāsik. Trees stand for the senses. The five trees stand for the five senses—here the organs of senses. It is only after crossing the five senses though temporarily, that the expanding power of the mind can have but a glimpse of Āṭmā. But being a dull ṭāmasic power, she longs after Him through lust and hence cannot obtain Āṭmā permanently.

Hence Lakshmaṇa, the law of God is said to have defaced her and driven her off. Having been disfigured in the face and the ears, this Rākshasa woman of Vikshepa S'akṭi returns to her brother, Rāvaṇa and complains to him. Of course, she misrepresents to him of her having tried to get hold of Sīṭā for Him. Rāvaṇa is named Ḍas'agrīva or the ten-headed, as opposed to Ḍas'araṭha. He does not have the ten Inḍriyas or organs of sense under his control like the latter. Hence all the ten organs are in his brain, *i.e.*, he is said to be ever thinking of them. But being satiated with the senses, he longs after Buḍḍhi, the spiritual ray. Hence he contrives a plan to secure Sīṭā. There being no prospect of getting hold of Sīṭā, while S'rī Rāmachanḍra is by her side, he resorts to the aid of illusion to scare Āṭmā from the side of Sīṭā. Therefore he sends for Mārīcha (which means a ray of light or mirage)—to assume the form of a beautiful deer and appear before S'rī Rāmachanḍra. Then his wife requests the husband to fetch the deer for her and He goes. In His absence, Lakshmaṇa is appointed by Him to guard her; but he too has to go away when the deer sets up a false cry, as if S'rī Rāmachanḍra were in danger. On hearing the cry, Sīṭā despatches Lakshmaṇa to help. When Sīṭā is thus alone, Rāvaṇa assumes the guise of a sannyāsin or ascetic and appears before her and carries her off to Laṅkā.

Two lessons have to be learned from this part of the story. One is that all mankind will have to

eventually steal Sīṭā—the ray of Āṭmā into the fortress of the lower mind, when only the clearing process will take place in it; the other is that when the ray of Āṭmā has to be taken by the lower Manas, the latter will have to assume, for the time being at least, the appearance of an ascetic. When temporary Vairāgya at least is not felt in the lower mind, it will be impossible for the ray of Āṭmā to reside in it. When the ray of Āṭmā is felt in the lower manas, then comes the schism between the brothers therein. The Sāṭṭvic aspect has to separate itself from Rajas and Ṭamas with its two subdivisions. Vibhīshaṇa, being far from the terrific influence of his brothers and being of the formidable Sāṭṭvic kind, divorces himself from his brothers of Rajas and Ṭamas and comes away along with his people from Laṅkā to India to join S'rī Rāmachanḍra. And in the battle that ensues, all the rājasic and ṭāmasic hosts are destroyed with the sāṭṭvic ones alone left to tell the tale. It is Saṭṭva—not Rajas and Ṭamas—that can associate with Āṭmā—S'rī Rāmachanḍra. Hence Vibhīshaṇa, who is now one of the Chirañjīvins, finds an aslyum in the Āṭmā.

Although the monkeys were such in outer forms, yet their bodies were animated by the Ḍeva souls. Taking the two important ones, we have Vāli and Sugrīva. The former is said to be the son of Inḍra. Inḍra comes from Inḍu the moon or from Inḍriya (senses) and is the lord of desires; and Sugrīva was the son of the Sun, the lord of Jñāna or wisdom. Previously it was the period of

Kāma or desire. Hence Vāli was in the ascendant and Sugrīva standing for wisdom, was left in the background in a place called Ṛs'yamūka hills where the desires could not approach. Vāli, the Kāma is said to possess the power of vampirising half of its opponent's strength, so much so that even S'rī Rāmachanḍra when He faced Vāli, had to submit to his own Law. Hence concealed behind the seven trees, he sent His arrows to kill him. The Lord came to inaugurate the era of Sugrīva or of wisdom after doing away with that of desire. It was with Sugrīva that the mighty Hanūmān was. Hanūmān was Vāyu-puṭra or the son of Vāyu, from which Prāṇa is derived. Vāyu is of the universe: while prāṇa is its counterpart in man. Vāyu or Prāṇa is the vehicle of Āṭmā but rises from the sun in the solar system; and hence is associated in the story with Sugrīva. Prāṇa is the one that, when controlled leads to the control of all desires, and thereby to all Siḍḍhis thus leading to intuition also. Hence we find it going to Laṅkā in search of Sīṭā and afterwards becoming the vehicle of S'rī Rāmachanḍra, as it is the vehicle of Āṭmā itself.

Coming to the bridge that is made to connect Laṅkā with India, we find it is the one that links the lower Manas with the higher. All the actions that are done in the lower mind of an unselfish or abstract character are transmuted into Vāsanās or tendencies in the higher and thus constitute the food of the Higher.

This bridge was built by the Ḍevas in the shape of monkeys; when the higher mind is fully developed, then no longer is the bridge necessary. This bridge is like the sugar-cane-press which, having extracted the juice, throws off the refuse. Similarly the Higher mind assimilates only the essence through this press and throws off the refuse of the lower mind. This essence is the abstract qualities of justice, benevolence, etc.

The passage of S'rī Rāmachanḍra from India down to Lankā marks the Divine path made in the higher Manas and the lower. He makes his spiritual influence go down from the higher to the lower, just, as in Vāmana Avaṭār, Vishṇu made his influence of spiritual ascent. Perhaps in the Pañchavatī where there is the rise above the five senses, the causal body is formed. All the different places through which the Avaṭāra passes in India may mark the different stages in the higher mind, which are difficult of apprehension. But we may state that Kishkinḍhā is the place where Vāli first reigned and where afterwards Sugrīva came to the throne. This means that the epoch of wisdom in the seat of the sun which corresponds in man to the heart was ushered into existence with Sugrīva coming to the throne.

Thus is desire overcome. Ṭamas and Rajas having been destroyed in the mind, we have the sāṭṭvic mind alone represented by Vibhīshaṇa making a surrender to Aṭmā and finding a refuge in Him.

S'RĪ KṚSHṆA

We have now arrived at the pure mind, devoid of desire. It is called the S'uḍḍha or pure mind—also styled Buḍḍhi—Manas. Here the stain that has to be removed is Ahaṅkāra which is 'I-ness'. The one that was removed in the previous instance was Mamakāra or (mine-ness.) The Aham or I-ness is quite eradicated in the last or the tenth avaṭāra only, since even the ninth avaṭāra has its Aham, Buḍḍhi being but a ray of Āṭmā. This Buḍḍhi-Manas is said to be the causal body and we know that the third body is one devoid of desires and dreams. The self, alone is here in it. This self arrogates to itself sovereignty over everything else. Here also the same tale is told that Pṛṭhivi-Ḍevaṭā—assuming the form of a cow, according to the tenth skanḍha of the *Bhāgavaṭa Purāṇa*—oppressed by the load of sins committed by the Ḍaiṭyas and the Ḍānavas who had incarnated on earth, went to Brahmā, who took her to Vishṇu in the milky ocean, when the latter plucking off two hairs from his body, one white and the other black, willed the former, to be Balarāma and the latter to be S'rī Kṛshṇa. Here the black and white colours stand for the unmanifested and manifested states—the black colour standing for the Āṭmā itself and the white for Ananṭa, or Kāla, the Time which was born as Balarāma. Perhaps the hair merely denotes that the Ams'a or portion of Vishṇu descended—and in this case the full portion

that could descend—since the whole of Vishṇu's influence could not descend, on account of Vishṇuloka becoming a void thereby.

S'rī Kṛshṇa's life may be divided into two parts; one, that of his youth and the other, of his later life when he associated with the five Pāṇdavas and others. His youth and its trials are symbolical of the upwelling of the spirit in this stage. As S'rī Rāmachanḍra, Vishṇu played the part of a householder only. Now he plays an all-round part. He evinces the marvellous powers of Yoga, even in babyhood. He plays the part of the author of the Gīṭā? He is a diplomat, and an ambassador. He even wars not directly as S'rī Rāmachanḍra but only indirectly to help Arjuna in the contest. Nay, he is even a householder. There is no part he does not play in the world in this Avaṭāra.

In Buḍḍhi-Manas when the Āṭma within it arises, it is subject to all the obstacles arising from the body, emotions and mind. All the previous trials are reduplicated here, just as in the embryo all the previous stages of evolution are re-enacted. Kālanemi, the wheel of conditioned time represented by the Asura Kamsa who is related to the avaṭāra as His uncle, sends to the body in the early stages death and ailments, such as Pūṭanā, Ṭṛṇāvṛṭa, and S'akata. As *Manṭra Bhāgavaṭa* puts it, according to the words of Purnendu Narain Sinha in his study of the *Bhāgavaṭa Purāṇa*—'*Pūṭanā* is a weapon of death

in the form of a bird. Tṛṇāvṛta is the disease known as consumption and Śakata is the messenger of Yama from the south.' All these occurred in Gokula in the house of Nanḍa (Bliss). Here again we notice three seats, *viz.*, Gokula, Maṭhurā, and Bṛnḍāvana. These may be correlated to Saṭ-Chiṭ-Ānanḍa or the primeval worlds Goloka, Vaikuṇṭha, and Kailāsa. In man, they correspond to the navel, the brain and the heart. Gokula is the seat of Ānanḍa where Nanḍa or Bliss is with his wife Yas'oḍa standing for Mukṭi. Maṭhurā is from Maṭh, to put down. It is there the 'I' of Kamsa has to be put down and represents the Saṭ aspect which accentuates egoism. The 'I' is the terrible Asura who has the manifold power of Māyā and sends from time to time its terrible hosts. Kamsa who stands for conditioned time which is the Law of God in the manifested state has to be transcended to the unconditioned. Hence he has to be killed. The Chiṭ aspect is represented by Bṛnḍāvana. All the Gopas, *viz.*, Ḍevas together with Śrī Kṛshṇa migrated from Gokula to Bṛnḍāvana on account of Vṛkas or wolves which are the Kāmas or passions that have to be overcome.

Then in Bṛnḍāvana, the mind comes in for its share of trials. There the Gopas or Ḍevas, under the orders of the Lord, were tending the cows or Inḍriyas. Besides Pralamba Asura who was killed by Balarāma, we come across Vaṭsa, Baga, Agha and Brahmā. Vaṭsa is a calf; the mind being as fleeting as a calf. Baka

is the crane; there are two kinds of vṛttis—that of the crane and that of the cat. The cat closes its eyes and deceives itself by thinking that the whole world is similarly situated. But the crane closes its eyes only to deceive the fish close by. Hence it is deceipt or hypocrisy. Agha is said to be the sins or evil deeds of the past that are in the mind and therefore stands for Prārabdha karma. This Agha Asura swallowed S'rī Kṛshṇa who came out unharmed, having no past evil deeds in Him. Brahmā is introduced probably, because he too has his egoism.

After Kāliya, the serpent of time, standing here for a cycle of manifestation was sent away from Bṛndāvana where it is above the cycles of time, there occur the incidents of the gopis with their clothes as well as the Rāsalīlā. Then come the Asuras Sudars'ana, S'aṅkhachūda, Arishatkes'i, and Vyoma. The first two are the discus and the conch. The last is the Ākās'. Perhaps the five stand for the five elements, the secrets of which have to be understood ere one becomes the master of the whole universe. As *Light on the Path* puts it: "Inquire of the elements, the secrets they hold for ages." Besides these, there are many other points which need explanation in the life of S'rī Kṛshṇa. We shall go into explanations of some at least, like his eight chief wives as well as others besides Rāsa Līlā and Gopis' Vastrāpaharaṇa. His wives correspond to the Ashta or eight Prakṛtis of the one Purusha. Babu Purnendu Narain Sinha puts it thus:

1. Rukmiṇī corresponds to Mūlaprakṛṭi.
2. Jāmbavaṭī to Mahaṭ.
3. S'aṭyabhāmā to Ahaṅkāra.
4. Kālinḍī to Ākās'a.
5. Miṭrāvinḍa to Vāyu.
6. S'aṭṭya or Nāgnajiti to Agni.
7. Bhaḍrā to Āpas.
8. Lakshaṇa to Pṛṭhivī.

Besides these, the sixteen thousand girls representing the many material S'akṭis had been snatched away by Naraka. They all became wedded to S'ri Kṛshṇa.

In this connection, it is important that we deal with the three charges made against S'ri Kṛshṇa of (1) His having taken the Gopins' clothes, (2) the Rāsa-Līlā, (3) and of His having married many wives. Coming to the first charge, the story runs that a number of ladies were bathing nude in a tank, having left their clothes on the bank. S'rī Kṛshṇa who passed that way took away their clothes and having ascended a tree, compelled the ladies to come naked to the foot of the tree to receive their clothes. It is remarked: Does not this incident betray a wrong intent on the part of the Lord ? It should be remembered that this event as well the Rāsa-Līlā occurred when the Lord was about seven years of age. At the highest calculation, the age could not have exceeded ten. It is physically impossible for a boy of such tender age to have a carnal appetite; much less to have any sexual contact. The reason for taking the clothes was because he wanted to give a lesson to them. It

is wrong, according to the Hindū Lawgiver Manu, for any person male or female to bathe naked. The Lord who was of a tender age made them therefore to be ashamed of their acts. Should a person of mature age have done it, a wrong intent might be ascribed. But not so here. From a higher standpoint, to the vision of the Omniscient Lord, nothing is veiled. When a person wishes to reach the Lord, he should rise above all abhimāna for the body—*viz.*, should be a ḍigambara or should have the ḍik (quarters) alone as his ambara or clothes, which means naked. He should expand his soul to the universe and rise above the body.

Rāsa-Līlā

The incident of the Rāsa-Līlā is said to have been enacted at the same age as the former. If we read the writings on the subject, we find there is nothing of an immoral character done mentally or physically. We find the Gopins gave up all their household—their husbands, children, property, and all else—to be with the Lord and to dance with him. It is said that they formed a circle, in the centre of which was S'rī Kṛshṇa. Moreover each gopin found herself in the company of the Lord. It is asked why the Lord should indulge in such liberties with other men's wives in a dance where it is said each lady was so beside herself that she lost sight of her cloths, etc.?

This is but typical of the great dance going on in the head in the centre called Sahasrāra which corresponds in the physical body to the pineal gland. It is said that it has in the subtle state a thousand and odd petals, each petal presided over by a S'akṭi or goddess whirling round and round. S'rī Kṛshṇa wanted to illustrate, through the dance on the physical plane, the whirling gyratory motion going on in the higher. These Gopins were but Ṛshis in their former births who came in this birth to enjoy the company of the Lord.

Here I shall introduce another story connected with this. One night when the Lord and the Gopins were playing in Bṛndāvana, the gopins beside with joy in the company of the Lord thought themselves the most blessed of all. All at once the Lord disappeared. Then the Gopins wanted to find out the Lord; and thinking that Rāḍhā, the beloved might have taken Him away and finding four footprints imprinted on the sands below, they traced some distance the footprints, when they disappeared. Unable to trace them further, they whiled away their time by imitating Him in all His doings, such as running with garland on, talking as He did and so on. But these did not satisfy them long, as the Lord, the centre of attractions, was not there. Then they grew despondent over the situation and their grief became as intense as the joy experienced before. Things came to a climax when, to save the situation, a thought was put into

their brains by the Lord. That was that the Lord came for the world's sake and not only for theirs. Then they accepted the idea. Then came amidst them the Lord. This story is for the purpose of illustrating that, even in the company of the Lord, ahaṅkāra arises in one which should be got over through working for the world as the Lord did.

Regarding the many wives of S'rī Kṛshṇa, we may take a specific instance. Nārada is said to have expressed his surprise at S'rī Kṛshṇa having so many wives, when a man finds it impossible sometimes to manage a family with one wife alone. At which, the Ṛshi is said to have been asked to see S'rī Kṛshṇa in each of His houses. It is said he was taking his food in the house of one of his wives, rocking the cradle with another wife in another house, doing pūjā in another and so on. Such a great One who can metamorphise himself into so many characters *at one and the same time in different places* can very well have many wives—but not otherwise. Hence He is said to be the great Brahmachārin or celibate. He is one without kāma, though with many wives.

LATER STAGES

Let us now turn our attention to His later doings. In the story of the Rāmāyaṇa, the Lord is born with his three brothers who represent Time, Purusha, and Prakṛti. But in this incarnation, only Balarāma standing for time incarnates with him. But the two others

Purusha and Prakṛti separate from him. The Lord is born out of Vasudeva whose sister Kunṭī married to Pāṇḍu brings forth the Pāṇḍavas, Yudhishthira, Bhīma, and Arjuna while Mādrī, the other wife of Pāṇḍu brings forth Nakula and Sahadeva. All these brothers represent the fivefold aspect of Purusha. As this stage represents the stage of Buḍḍhi-manas of the Kāraṇa body which is said to be oval in form, the Jīva in this stage works through the five Prāṇas which work in that body at the five gates of the heart. The *Chhānḍogya-Upanishaḍ* discloses these secrets. Hence we find here the five aspects of the Purusha or Jīva differentiated through the five Prāṇas. In order to understand them, we shall have to understand the function of the five Prāṇas. Prāṇa and Apāna are said to be the positive and negative currents in the body. Apāna is presided over by Ḍharma Ḍevaṭā and hence it is Ḍharma generates Yudhishthira through Kunṭī. Prāṇa is the chief of all, tending to the important breath of the oxygen of inspiration and hence is produced by Inḍra; while Apāna is its opposite of the expiratory breath; Samāna is that which digests the food and sends the chime or essence to all parts of the body. It is represented by Bhīma who is generated by Vāyu and plays the part of a cook in the one year's residence *incognito* in the court of the King of Virāta. Nakula plays the part of cementing the two brothers as Vyāna; while Sahaḍeva is, as Uḍāna, keeping them all in subjection.

All the five Prāṇas cannot live, one without the other. So also the five brothers who are the five aspects of Jīva. Arjuna being the chief Prāṇa or Jīva is associated with the Lord in the battle. It is he that marries Subhaḍrā, the sister of S'rī Kṛshṇa. The ray of Āṭma, *viz.*, Sīṭā in *Rāmāyaṇa* could not be associated with by the impure Manas but is yet brought into it for the purpose of purification. Here Arjuna, the chief Prāṇa being pure, marries Subhaḍrā, the ray of Āṭma and allies with her, before he becomes one with her as in the next Avaṭāra. Even here Arjuna assumes the disguise of an ascetic, as Rāvaṇa did, to marry Subhaḍrā, the sister of S'rī Kṛshṇa, the renunciation here being that of the self. The (Jīva) Āṭma is said to be fivefold through the five Prāṇas. (*Vide Prasna-Upanishaḍ* II, 3.)

And it is in the Raṭha or car of Arjuna—which means also the body—that S'rī Kṛshṇa sits and helps him. Ḍraupaḍī, their wife, is said to be, the incarnation of S'achī, the wife of Inḍra; hence passions which are kept under control as a female or passive entity. In this stage, the Ahaṅkāra that has to be killed is external. Ahaṅkāra is of two kinds, external and internal. The external Ahaṅkāra is marked by its coming out and asserting itself. Though it may have risen above desires, it says, 'I am the monarch of all I survey in the outer world.' It wants itself to be known supreme in the outside world. Then there is the internal

Ahaṅkāra which, withdrawing itself from the outside world, thinks itself alone within "like a shy turtle within its carapace of selfhood".—*The Voice of the Silence,* ch. I. This latter is an insidious one that comes at a later stage for destruction. The former is the one to be killed, at this stage. We shall therefore trace the genealogy of the two families. The three brothers are Ḍhṛṭarāshtra, Pāṇḍu, and Viḍura. The first is blind, standing for Ṭamas. Pāṇḍu is white, standing for Saṭṭva, and Viḍura for Rajas. Viḍura is unmarried and does not participate in the active concerns of life, except to advise the parties concerned. It is the one that arises later. It is between Ṭamas and Saṭṭva branches that the contest is waged here. Out of the blind Ahaṅkāra, arises the fondness; Ḍuryoḍhana and his brothers arrogating to themselves the sovereignty will not allow Saṭṭva to prevail. Ḍuryoḍhana is compounded of two words *Ḍur* and *yoḍhana* (wrong fight). Hence he is the fighter for a wrong cause. He and his brothers are allied to the Jīva or Purusha and have to be killed, ere the Jīva is freed from the external Ahaṅkāra. They are killed by Arjuna and his brothers through the aid of the Lord.

We may cite here an anecdote from the *Mahābhāraṭa* to prove that even Ḍuryoḍhana was but a bhakṭa or devotee of the Lord. S'rī Kṛshṇa was asleep, when both Arjuna and Ḍuryoḍhana, went to him for aid in the future war. Ḍuryoḍhana went to the side of the head of the

Lord, while the Lord lay in his bed, with the idea that he would be seen by the Lord first and would have the first offer of refusal; while Arjuna went to his feet and there lay awaiting. The Lord when he got up from his bed saw first Arjuna at his feet and then turning, saw Ḍuryoḍhana at his head. Having been informed of the identical mission upon which they both had come to Him, He gave Arjuna the first offer of refusal. He had two with Him, Himself and his eight Akshaunies of army. Arjuna selected the Lord alone. Thereupon Ḍuryoḍhana got what he came for, *viz.*, the army. Both were pleased and went away. This shows that there are two kinds of devotees of the Lord—those that worship Him for the things of the world, since all things are His alone and those that worship him for attaining Him alone. Though in the early stages, men worship God for the worldly wealth which is His alone, yet in the later stages, such a worship has to be given up in favour of the one that worships Him alone. Even the worship of God for obtaining his company has to be transcended still later, when one has to work for the world without any motive at all. This is the later stage of surrender. In this stage of S'rī Kṛshṇa, there is the fight of the Jīva in the world with S'rī Kṛshṇa's indirect help, for he himself does not fight as S'rī Rāmachanḍra did. Hence there are two elements in this stage, the fight of the Jīva with the external Ahaṅkāra as well as acting up to the instructions of the Lord; the Jīva having through

the conquest of passions, gained the powers to hear the voice of the Lord within.

Turning our attention to the Asuras, we find they are said to be the incarnations of the different Daiṭyas and Ḍānavas. The *Mahābhāraṭa* describes the two classes of combatants, the Pāṇḍavas and Kauravas as representing ḍharma and aḍharma. It is said that the root of ḍharma is S'ri Kṛshṇa, Brahmā and Brāhmaṇas; while that of aḍharma is Ḍhṛṭarāshtra—the blind King. The tree of ḍharma is Yuḍhishthira and that of aḍharma is Ḍuryoḍhana.

With reference to the Buḍḍhi-Manas stage, we may quote the beautiful words of the *Light on the Path*: "Stand aside in the coming battle and though thou fightest, be not thou the warrior. Look for the warrior and let Him fight in thee. Take His orders for battle and obey them. Obey Him not as though he were the general but as though He were thyself and His spoken words were the utterances of thy secret desires; for He is thyself, yet infinitely wiser and stronger than thyself. Look for Him; else in the fever and hurry of the fight, thou mayst pass Him and He will not know thee, unless thou knowest Him. If thy cry reach His listening ear, then will He fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight, cool and unwearied, standing aside and letting Him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for Him, if thou pass Him

by, then there is no safeguard for thee. Thy brain will reel, thy heart will grow uncertain and in the dust of the battle-field, thy sight and senses will fail and thou wilt not know thy friends from thy enemies."

BUḌḌHA

From Buḍḍhi-manas stage, we now ascend to Buḍḍhi, the ray of Āṭmā. When this stage is reached, there is no battle to be waged. It is a perfect surrender to the all-pervading Lord that enables one to become like him. Hence we find Buḍḍha as a personation of Buḍḍhi not waging war but carrying one conviction through the Āṭmā within. His father is called Suyoḍhana, as a contradistinguished from Ḍuryoḍhana, meaning the good fighter or fighter for the right cause. The mother is called Māyā or illusion, since even this ray of Āṭmā seems to be separate from Paramāṭmā through the illusion of matter. Buḍḍha's intuition and compassion are apparent from his very youth. His intuition is shown by himself knowing everything before his teacher Vis'vāmiṭra taught him. His compassion in his youth even is envinced by his refusing to give up the swan that fell at his feet, having been brought down through the shaft of his brother, Ḍevaḍaṭṭa. In later life, he gets out of the household and not satisfied with the Yoga practices of some Hatha-Yogins, discovers everything through his own unaided efforts. Then he begins to preach his doctrines to humanity.

Many people were converted to his side and he is now considered as the author of a great religion which numbers among its ranks more than a third of the population of the whole globe. Without any fight or bloodshed, he wrought a great influence on the people in a very mysterious manner. The way in which he wrought it is as mysterious as the sixth principle, Buḍḍhi which he symbolizes.

Buḍḍha came amongst the Hinḍūs, to eradicate such abuses as Yajña, etc., and to preach high ethics, when Hinḍūism was encrusted with religious ceremonials. It is said that he cleansed also the Adept-Fraternity, for which there is no external proof.

Regarding his doctrines, it is curious to find the number four and their multiples playing an important part. First come the four paths: (1) Pain, (2) the cause of Pain, (3) the annihilation of Pain, and (4) the way to the annihilation of Pain. There is the eight-fold path, *viz.*, Right Belief, Right Thought, Right Speech, Right Action, Right means of Livelihood, Right Energy, Right Remembrance, and Right Meditation.

Perhaps this stage is the Ṭurīya or fourth. It is said that the ray of Aṭmā, called in Hinḍūism, Purusha or Jīva is Shodas'a-Kalā or sixteen-rayed. These sixteen rays arise from the four. These sixteen rays are put forward in different ways by Buḍḍha.

Regarding this incarnation, one version in Hinḍūism gives out as his mission the preaching of atheistical doctrines. Why should the Divine Being put on

this hypocrisy and unfair dealing? Perhaps it may be answered that it was to beguile the reproachers of the Vedas and sinful men from the Hindū fold. I do not know if, even amongst us, the end will justify the means? Once assign a place to Buddha in the niche of avatāras; and then to say that he conducted himself unfairly is nothing but a blasphemy committed in the name of God. I should rather incline to the opinion that such statements are but interpolations in the Hindū writings made by sectarians.

KALKI

The tenth avatāra is the one that concludes the series. If the first three avatāras be not taken into consideration, then this is the seventh avatāra standing for the seventh principle in man. It is that which has in it all the other principles, no matter whether we call it Ātma or the auric egg. It is the avatāra wherein all the past experiences are gathered up at the end of the cycle. It is yet in the womb of the future; yet we find an account of the future events recorded in the *Kalki Purāṇa*. Perhaps the events are like the recurrent cycles of seasons, where their principal characteristics can be foretold. Here the principal characters are settled for the major offices; the minor offices will be filled up by souls, as they qualify themselves in the future. Regarding the time of their occurrence, it is to be at the end of the Kaliyuga and the beginning of

the next Kṛtayuga which will make its appearance at the advent of Kalki. According to the general method of computation of Yugas, it should be 4,32,000 years hence, minus the 5,914 years which have passed till now in the Kaliyuga. Then the Sun, Moon, and Jupiter will together enter the constellation of Pushya, it is said.

Let us examine the story of the avaṭāra of Kalki. As the Kaliyuga advances, all its dark aspects will be accentuated. Two passions alone will reign supreme amongst humanity, *viz.*, Lust and the craving of the stomach. Man will become degraded and Lilliputian in stature. The maximum age of men will be twenty and that of women twelve. The latter, will bear children at the age of seven. The force of nature can no further go. Therefore in the womb of a Brāhmaṇa lady named Sumaṭi through her husband Vishṇuyasas, the eldest child named Kalki will be born in the village of Sambhala, which is located in the Gobi Desert by Madame Blavatsky, which desert will become a fertile tract in ages to come. Three brothers will be born to him named Kavi, Prājña, and Sumanṭra. After Kalki reaches the age of seven, the ceremony of Upanayana is performed and he is put under the tuition of Parasurāma, one of the Sapta-Ṛshis of the next Manvanṭara called Chirañjīvins. He is taught, by the Ṛshi, the Vedas and Ḍhanus-sāsṭras. Then He gets a white horse, a suka (parrot) and a khadga (sword) through a ṭapas performed in honour of Siva.

Meanwhile a girl is growing Simhala dvīpa which may be identified with the Island of Ceylon, called Padma—born out of the King Bṛhadraṭha and his wife Kaumuḍi—who by making offerings unto Ruḍra got the boon of having any suitor to her hand but Vishṇu metamorphised into her own sex. Being apprised of her existence and longing after her through the parrot which finds her out, Kalki goes to Simbala, marries her and returns. Then he starts on his mission of corquering the Bauḍḍhas, Jainas and Mlechchhas as well as Kutoḍari, the daughter of Nikumbha and having fulfilled it, he returns to his native place where he meets Ṛshi Nāraḍa and others as well as the Ṛshis Maru and Ḍevāpi. When the Ṛshis Maru and Ḍevāpi, after leaving the village of Kalāpa which is said to be situate in Tibet, appear before him near Haraḍvār, He accosts them thus:

इति तेषां वचः श्रुत्वा कल्किः प्राह जगत्पतिः ।
कावेतौ भवतामग्रे महासत्त्वौ तपस्विनौ ॥
कथमात्रो गतौ स्तुत्वा गङ्गां मुदितमानसौ ।
का वा स्तुतिस्तु जाह्नव्या उभयोर्नाम के च के ॥

Kalki Purāṇa, Amsa I, ch. 3.

On hearing their (Munis') prayers *Kalki*, the Lord of the Universe said: "I observe before you two men of great Saṭṭva, Ṭapas. Who are they? Why do they come here? and why do they offer prayers to Gaṅgā with a happy mind?"

(Then, Kalki, addressed them directly in these words) : "Why do you pray to jāhnavī ? Who are you and what are your names ? "

In reply, the two trace their genealogy, the one having been descended as the 21st in descent from S'rī Rāmachanḍra in the solar family and the other in the lunar family, as having been the paternal senior uncle of Bhīshma, the hero of *Mahābhāraṭa*. Thereupon they are taken into the service of Kalki after which battles take place for the advent of Kṛṭa-yuga and the extirpation of Kali. The combatants are thus arranged :

Ḍharma—with Kali (of strife)
Kṛṭa—with Ḍambha (hypocrisy)
Prasāḍa (grace)—with Lobha (greed)
Abhaya (fearlessness)—with Kroḍha (anger)
Niraya—with Mūdha (ignorance).
Aḍhiyajña—with Vyāḍhi (disease)
Ḍevāpi—with Chauna and Barbara
Maru—with Kās'a and Kāmbhoja
Vis'ākhayupa—with Pulinḍa
Kalki—with Koka, Vikoka, etc.

Some of the above characters seem to be mythical ; but if we bear in mind the fact that the higher powers incarnate in human bodies at different times, then we shall be able to believe in their physical happenings. After these fights, when the evil powers will have been eradicated, the Kṛṭayuga with its good powers will be established. Then Kalki goes to Bhallāta city, where S'as'iḍvaja and Sus'ānṭa live with

their daughter, named Ramā. Here a curious thing occurs when Kalki enters the town. S'as'iḍvaja aims a shaft at him, whereupon He falls down swooning, and is taken bound to the home of S'as'iḍvaja and left in charge of his wife. After Kalki recovers from his swoon, he sees Ramā, their daughter and marries her. After some time, Kalki returns to Vaikuṇtha, leaving the Kingdom in charge of the Ṛshis, Maru and Ḍevāpi.

The above is, in brief, the version of Kalki avaṭāra as related in the *Kalki Purāṇa,* one of the Upa-Purāṇas. As ages roll on, India which is the heart of the whole earth, like a lotus-bud with its apex downwards, will blossom. The Lotus, when it is a bud, has its head bent down; but when it blossoms, it raises its head upwards with the petals opened. Similarly will the configuration of India be in the distant future. The ocean waves will then play over the land of India of to-day and lave their waters at the base of the Himālayas which will be the southern boundary of the India of the future. S'ambhala may be perhaps that point of Spirit situate over the Karṇikā or pericarp of the blossomed India. The word means, literally, happiness. In that happy land, Kalki, the remover of Kali or strife hence tending to union will be born out of Vishṇuyas'as or the one having the yas'as or fame of Vishṇu and his wife Sumaṭi.[1] He has three brothers like S'rī Rāmachanḍra—Kavi, meaning the seer standing for time like Lakshmana

[1] Sumaṭi means good understanding.

—Prajñā meaning wisdom standing for Purusha like Bharaṭa, and Sumanṭra meaning good Manṭra standing for matter like S'aṭrughna. Though Rāmachanḍra has three brothers, in the next avaṭāra S'rī Kṛshṇa has one only, *viz.*, Balarāma representing time: the other two are separately born to glean experience but join him later on. In Buḍḍha avaṭāra, one alone is there; while in the last, the three brothers again figure with the Lord, having finished their pilgrimage. Here Kalki has two wives, *viz.*, Paḍmā and Ramā. Though all the different kinds of matter are the spouses of the Lord as in the case of S'rī Kṛshṇa, yet there are two main aspects of matter. In the temples in Southern India, Vishṇu is generally represented with two wives, Bhūḍevī and S'rī Ḍevī; the former tending to the downward motion of matter and the other to the upward: or in other words the Pravṛṭṭi or downward path and the Nivṛṭṭi or return or upward path. It is these two paths that are represented by the two wives here. Paḍmā—meaning lotus—is the daughter of Bṛhaḍraṭha, the big car or body of the whole universe as of man and his wife Kaumuḍī, or lotus representing the Brahmāṇda or Brahma's egg and represents one aspect. The other aspect is represented by His other wife. The father is called S'as'iḍvaja or the one having the flag of the moon with his wife Sus'anṭi or quiescence. The other object of the Universe is quiescence and is merged in that condition into the moon. Their daughter is

Ramā or the one whe sports or the Līlā of *Yoga Vāsishtha.* It is this spouse of Vishṇu that will play the Līlā of the universe again after Pralaya and is playing now. The tale of Kali succumbing to the shaft of S'as'iḍhvaja and being bound by him reminds one of the statement of Vishṇu that he is but a slave or servant of His devotee. Perhaps Vishṇu wants to illustrate his own statment.

Then again about the great beings, Maru and Ḍevāpi. It is said in the Purāṇas that these will be the residents of the village called Kalāpa which is located in Tibet by Madame Blavatsky and one of them will be the seed-Manu. For what will he be the seed-Manu? For the race that will be inaugurated at the beginning of the next Kṛṭayuga and that will arise on the sixth ḍvīpa called Pushkara which, in the language of Theosophy, will be the seat of the sixth Root Race. Theosophy goes further and says that the formation of the sixth Root Race will be the work of many thousands of years, ere it will be started as a race, *sui generis.* It will be commenced by the above two Ṛshis about 7,000 years hence and developed by them for a long time till the end of the Kaliyuga. Then it will be inaugurated by Kalki with His blessing and left in charge of the above two beings. According to Theosophy, Maru will be the Seed-Manu and the other Ṛshi Ḍevāpi will co-operate with him in that work. So it is said Maru will be the ruler of the future and Ḍevāpi, the priest.

Here I shall conclude the tenth Avatāra with the words of Kalki himself, when he was implored by the Ḍevas to incarnate :

शम्भले विष्णुयशसो गृहे प्रादुर्भवाम्यहम् ।
सुमत्यां मातरि विभो कन्यायां तन्निदेशतः ॥
चतुर्भिर्भ्रातृभिर्देव करिष्यामि कलिक्षयम् ।
भवन्तो बान्धवा देवाः स्वांशेनावतरिष्यथ ॥
इयं मम प्रिया लक्ष्मीः सिंहले संभविष्यति ।
बृहद्रथस्य भूपस्य कौमुद्यां कमलेक्षणा ।
भार्यायां मम भार्यैषा पद्मानाम्नी जनिष्यति ॥
यात्यय भुवं देवा स्वांशावतरणे रताः ।
राजानौ मरुदेवापी स्थापयिष्याम्यहं भुवि ॥
पुनः कृतयुगं कृत्वा धर्मान् संस्थाप्य पूर्ववत् ।
कलिव्यालं संनिरस्य प्रयास्ये स्वालयं विभो ॥

Kalki Purāṅa, Ams'a I, ch. 2.

At your request, I shall take birth in the village S'ambhala in the house of Vishṇuyas'as and his wife S'umaṭi my mother. I shall, with my three brothers, dispel kali. Ye Ḍevas, also take birth on earth, each with a portion of your own, and make alliance with me. My beloved consort, the lotus-eyed Kamalā should be born of the Queen named Kaumuḍī, the wife of Bṛhaḍraṭha, King of Simhala (Ceylon). She will be known as Paḍmā by name. Ye Ḍevas, repair to earth and take birth with portions of your own. I shall again place the two kings, Maru and Ḍevāpi

on earth and install them as its rulers. I shall create Saṭyayuga again and restore the Eternal Dharma or order and after destroying the serpent Kali, I shall return to my own abode."

The Ten Avaṭāras Summarised

Thus the ten avaṭāras are but typical of the ten stages of evolution in the different departments of the Universe. There are ten principal stages in each. From the standpoint of the soul or mind, the first three Avaṭāras represent the three stages when the soul or mind is formed: the next three stages represent its descent into the body. The seventh avaṭāra stands for the transitional stage between the descent and the ascent. Then in the next three Avaṭāras, the purified one mounts upward to the final source. Similarly, in the universe or the earth or even a particle of matter. As even matter has its ḍevaṭā or consciousness, this consciousness is formed in three ways in the first three avaṭāras. Then it descends for work into matter in the fourth, fifth, and sixth avaṭāras. Then there is the double aspect made manifest in the seventh. Then the higher aspect with its load of experiences in matter ascends to its fountain head. In embryology also, there are ten stages. Here also in the seventh stage only, we find the soul claiming possession of the body formed. That is the reason why the babies born before that month do not come out of the womb

alive. Then in the eighth, ninth, and tenth months, the body is matured in order that it may be a fit instrument for the soul to work through. Thus the ten avatāras present to a discerning mind many details about the different stages of evolution, if they are probed into well. I have but touched upon a vast subject. The more we penetrate into its depths, the richer is our reward. With time, I hope, we shall be blessed with even more.

The Key to the Study of the Purāṇas

In trying to go deeper into the Purāṇas and understand more than their surface meaning, we need some of the keys to unlock their secrets. I shall place before the readers a few hints on the keys. In ancient days, the masses who were content with mere stories or dogmas, were not disturbed in their blissful condition of ignorance. Why should the ignorant minds be burdened with things which their brains cannot carry? But when intelligence dawned in certain souls and they applied to the Ṛshis for explanation, then it was the keys were handed to those that stood in need of them.

1. In the interpretation of the many stories in the Purāṇas,the key can be turned seven times over according to *The Secret Doctrine*. In order to understand the seven keys. let us enter into the one Mahaṭ and see how it divided into the many ahaṅkāric units. It divided

into two, Rajas and Ṭamas with Saṭṭva, the connecting link between the two. Rajas is the active or positive one and Ṭamas is the passive or negative one. Rajas is again subdivided into two, positive and negative with the connecting link between the two with the positive predominating Similarly Ṭamas is divided into two with the negative predominating and with the connecting link of Saṭṭva as before. Thus the division goes on *ad infinitum*, till myriads after myriads of units are generated. It is these units that permute and combine in different ways to form the universe, earth, man's body, his mind, and other creations. Each unit, whether subtle or gross, has in itself potentially the whole universe and hence has the possibility of developing into Mahaṭ at the end of evolution. Therefore in the constitution of the universe, things differ only in the number of molecules of which they are composed, in their quality of plus or minus and in their grossness or subtleness. If therefore we understand the law of evolution of a unit or molecule, we can apply it to others also *mutatis mutandis* or with the necessary changes. But *The Secret Doctrine* says there are seven important aspects from which we can interpret a story. So far as man is concerned, it can be interpreted from the standpoint of his body, mind, and spirit. They are physiological, physical, and spiritual. From the standpoint of the universe, they are cosmical, astronomical, and geological. But should the event be enacted on earth, it becomes historical.

Thus it is all stories may be interpreted from a septenary standpoint. Taking, as an example, the Saptā-Ṛshis; astronomically, they are the seven stars of the Great Bear; they are the Mānasaputras or mind-born sons of Brahmā. On this earth, they work in physical bodies and play their parts at the courts of Kings and at stated times.

2. According to Hindūism, all except Parabrahman —the Absolute God—have two aspects, Purusha and Prakṛṭi. As man has a soul in a body, so all from the highest Mahaṭ to the lowest molecule have their intelligence presiding over matter. Hence Ḍhruva is said to be the Polar Star and he is also an entity of a soul—the son of Uṭṭānapāḍa who was asked to preside over the Polar Star in this Kalpa.

3. As evolution goes on *pari passu* in each department and as the Hindū religion looks at things deductively, *viz.*, descends from universals to particulars, the same principle applies to all. First they begin with the one-conditioned God leaving aside the unconditioned; then descend into the divisible two, Purusha and Prakṛṭi; then into three, when Prakṛṭi and Purusha divide into three guṇas as well as intelligences: then into four when the one Guṇa out of the three, *viz.*, Ṭamas divides into two, Āvaraṇa and Vikshepa S'akṭis; then into seven; then into ten and so on. This division is applicable to all other departments of the universe, whether of sociology, emotions or any other. Thus is Veḍānṭa said to furnish the key to all.

4. "The several meanings of the words Kalpa or age are withheld, the general signification only being given.

5. "In the genealogy of the kings and the geography of their dominions, the Varshas and Ḍvīpas are all regarded as terrestrial."

6. The events that occurred in one Kalpa or period are intermixed with those of another period; thus they are all made to march in one procession before our eyes, as if they occurred at one and the same period. To us of the present time who are accustomed to clean-cut divisions, this method of dealing is very embarrassing. But if we understand the difficulties under which the Paurāṇic writers laboured in their exposition, we shall then pass over this seeming difficulty. The authors of the Purāṇas had to write an account of Kalpas after Kalpas, many myriads in number. If they had entered into their minutiæ, even the eighteen Purāṇas now written would not have sufficed. Therefore in a small work like the *Vishṇu Purāṇa*, events of many ages were unrolled in one rapid succession. Thus for want of space, this method was adopted.

7. When we read the different Purāṇas, we find sometimes difference of version. In one version, Ilā is made the daughter of Vaivasvaṭa Manu; in another, she is made to follow Manu as his mate and so on. All these are due to the difference of kalpas, when different Manus passing under the same name of Vaivasvaṭa figured. Moreover each individual

soul figures at different epochs under the same name but in different bodies. All these differences will have to be taken note of, if we are to follow rightly the Purāṇas. Why then should so many Purāṇas be written, if not for this purpose? No doubt the different accounts tally with certain differences therein. The agreement is due to the similar manner in which evolutions go on in each Kalpa but with certain variations. As the four seasons, spring, summer, autumn, and winter in each year have their main features resembling one another but with certain variations in each year, so also with these incidents of the Kalpas. Sometimes it is the selfsame individual figuring in a different body. Such an individual is called an Āḍhikārika Purusha or Spiritual Official.

Conclusion

I have now come to the end of the vast theme of the Purāṇas. The subjects taken up therein are such as to require a vast treatment and a thorough handling. Each topic requires volumes after volumes to do justice to it. Therefore as I was writing upon each, I found the utter inadequacy of my exposition. This is only a primer meant to show that there is some science underlying the Purāṇas. They are not mere fictitious stories.

When the fundamentals are grasped, two objects can be achieved. It is firstly to induce its reader

to study such big works as *The Secret Doctrine.* Therein they will find a vast mine of information dealing with the subjects exhaustively. This brings to my recollection one of my deceased friends —a man of capacious intellect—who pooh-poohed *The Secret Doctrine* before reading it. But after studying it, he became a convert to it, as he put it. Similar is the case with many; without ever having studied it at all, they shake their head or ridicule it.

The second object is to impress upon the readers the greatness of the Purāṇas. The Purāṇas are no mere fairy-tales. Though old, they are perennially new, the more we apply the modern science to them. The more we go into them, the deeper is the knowledge we get out of them. Only they have to be approached with a proper reverential spirit. Before I studied Madame Blavatsky's books, I tossed aside the Purāṇas as unworthy of serious study. But after their study, such is not the opinion I now hold. If, through this little work, some students here or there can be induced to embark upon a serious study of the Purāṇas, my object in writing it will have been achieved.

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